ANTIJARGONIST, STRANGER'S GUIDE, ORIENTAL LINGUIST,

AND

VARIOUS OTHER WORKS,

MPRESSED INTO A SERIES OF PORTABLE VOLUMES,

ON THE

IINDOOSTANEE LANGUAGE,

PERLY CALLED MOORS;

WITH

CONSIDERABLE INFORMATION

RESPECTING

EASTERN TONGUES, MANNERS, CUSTOMS,

&c. &c. &c.

AT PREVIOUS TIME, AND THE VOYAGE TO THE EAST INDIES, MAY BOTH BE RENDERED AGREEABLY SUBSERVIENT TO THE SPEEDY ACQUISITION OF MUCH USEFUL KNOWLEDGE ON INDIAN AFFAIRS, INTIMATELY CONNECTED WITH FUTURE HEALTH, FAME, HAPPINESS, AND FORTUNE, IN THAT REMOTE, BUT PROMISING PORTION OF THE BRITISH EMPIRE.

BY THE AUTHOR OF

HINDOOSTANEE PHILOLOGY,

&c. &c.

OLUME I.

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THE

RUDIMENTS

OF

HINDOOSTANEE GRAMMAR.



THE present performance being expressly intended for the two-fold purpose of teaching any student to acquire an accurate idea of the grand popular language of Hindoostan, by solitary study himself, and of qualifying him also to instruct others, during a passage of some months to India; it is my intention to be as explicit and intelligible on the subject of pronunciation as the nature of the work will admit. In this place it becomes my particular duty to warn the learner against the very common practice neglecting to read the prefac because a perusal of it alone can obviate sc difficulties, which may otherwise occur in t. se sheets, and should be considered as the indispensable preliminary step to a due knowledge of the

nature, utility, application, and extent, of their contents. After this warning, the scholar who shall despise it, must rather blame Himself than Me, for the obstacles he may yet encounter in the acquisition of a most useful tongue; which, I am convinced, may be attained with great accuracy from a work like the present, if due attention be given to the following rules or first principles of Hindoostanee pronunciation, elucidated and explained by the Roman Letters, so modified as to discriminate and express, not only the orthoepy, but the orthography of each word in the original character.

The Hindoostanee alphabet, like the excellent abecedarian system of the Hindoos, as far as the mere sounds of the letters are concerned, may be here arranged, as nearly as possible in their natural order of enunciation, organic affinity, and consequent interchangeability, for every purpose of pronouncing the language in India, with the utmost precision and effect; but without servilely following the Sunskrit alphabet in every part.

Vowels.

3	cull		kill		wool	progressively the shortest possible sounds of—
	u		i		oo	
5	[illegible]	there	keel	cole	cool	all very long.
	a	e	ee	o	oo	
2			chyle		cowl	diphthongs.
			ue		uo	
3	hull		young		word	semivowels.
	hu		yu		wu	
13						

by which the whole of the foregoing vowels may be thus

expirated, hu hi hoo ha he hee ho hoo hue huo
inspirated, uh ih ooh ah eh eeh oh ooh ueh uoh
liquified, yu yi yoo ya ye yee yo yoo yue yuo
wu wi woo wa we wee wo woo wue wuo

Remarks.

The Roman letters, in the present scheme of writing the Hindoostanee, preserve almost the same powers they actually possess in the Latin language, agreeably to the Scotish pronunciation, and in the most common unexceptionable combinations and sounds in our own tongue.

No *mute* nor superfluous characters ever occur at the end, nor in any other portion of a word, and two Roman letters are never used to express a sound which can be conveniently effected by one. There are in all forty-nine useful combinations, letters or sounds in this language, agreeably to the foregoing and following sub-division of the whole, in which, for the conveniency of the learner, all the vowels are illustrated by examples; the consonants are in general self-evident; but, where this is not the case, the subsequent prospectus will remove every doubt on the subject.

u is *invariably* the short ă or u in up, fun, sun, never sounded like oo; purdu or părdă, *a curtain*, therefore, cannot be purdoo, nor can moonshee, *a teacher*, goolistan, moosulman, become, with any propriety, gullistan, mussulman, as they are generally pronounced by persons who have not learned those words correctly from my works, or in India.

In no instance can u have the sound of our pronoun *you*, because such a word in this work would be written as in page 3, *yoo*; the scholar must therefore never call

u (my very short ă) either you or oo, yoo being in fact the name of the letter which has with us, very absurdly, the various powers of ꝏ oo you, while in this work its name u, and sound ă, are alike consistent throughout.

i & ꝏ being respectively the shorts of e ee, and o oo, is the reason of only three short to five long vowels above.

a must, at first, be prolated like the word awe, until the learner's own ear can discriminate when and where the medial sound, between the extreme long ā and short ă or u, will be most proper.

e resembles ai in hair, pair, fair, pain, rain, &c.; but the medial shades of this letter, and ee, till they fall into the short i, must be acquired by practice only; I have, therefore, as in u a, marked in my system merely the extremes of short and long vowels.

ee as in bee, see, lee, fee, heel, feel, keel.

o always very long.

oo the longer the better.

} As e and ee are to i, so are o and oo to ꝏ in the Oriental tongues.

ue composed of ă and e, sounded like the organ of sight, eye, or as ui in guide, guise.

uo reversed by us in *our*, *how*, &c.; which, formed agreeably to the order of the component parts of this diphthong, ought to be uor, huo; thus *when* ought clearly, on similar principles, to be written hwen, or hooen, as Dr Lowth expresses it.

h the perfect aspirate, either before the vowel or after it, as ha ah, in both situations to be as distinctly expressed with the expiration ha, and the inspiration ah, as b is in ba ab both fully sounded and heard.

When h follows any consonant so bha,ee, *a brother*, it should always have the full expiration, unless denoted by the subservient h of which we shall treat among the consonants, page 9.

y like h and w, rather a consonant than a vowel, though i e and ee before each other, or a, &c. are very apt to become y in most languages, and *vice versa*.

w as y and i e ee are to each other, so is w to o oo uo; the series yu yi yoo ya, &c. wu wi woo wa, &c. may therefore be also represented as iu eea ooa, &c. recollecting that the hiatus is generally prevented by the change to yu ya wa, &c.

Consonants.

6	bu	bḥu	pu	pḥu	fu	vu			labials.
	b	bḥ	p	pḥ	f	v			
5	ngu	nu	mŭ	lu	ru				liquids and
	nk/ng ṇ	n	m	l	r				nasals.
6	ṭu	ṭḥu	ḍu	ḍḥu	ṛu	ṛḥu			palatials.
	ṭ	ṭḥ	ḍ	ḍḥ	ṛ	ṛḥ			
4	tu	tḥu	du	dḥu					dentals.
	t	tḥ	d	dḥ					
4	su	shu	zu	zhu					sibilants.
	s	sh	z	zh					
4	tshu	tshḥu	dzhu	dzhḥu					dento-sibilants
	ch	chḥ	j	jḥ					
7	ku	kḥu	khu	gu	gḥu	ghu	qu		gutturals
	k	kḥ	kh	g	gḥ	gh	q		

—

36 consonants
13 vowels &c.
— being in all
49 letters with } distinct sounds in the Hindoostanee alphabet, the name and power of which individually are as much alike as possible; our letter h or aitch, as it is most absurdly called, being simply termed hu, a breathing du also standing for delta, gu for gama, &c. though the particle kar may be subjoined to the whole; so ukar, ikar, akar, &c. bukar, hukar &c. as in the Hinduwee alphabets.

From the foregoing paragraph the reader will now perceive, that the series bu bḥu pu pḥu, &c. ngu nu mu lu ru, &c. exhibits the name of each letter unconnectedly as such, while b bḥ p pḥ ng ṇ n m l r shows their sound or power connectedly, in the formation of words. Among the vowels the name and power may always be alike, but with the consonants it must, for obvious reasons, be otherwise, as here illustrated from the Oriental alphabets, which, like our own, require one vowel at least to give utterance to the consonants, as their name implies.

The consonants might be named by any of the vowels as auxiliaries, as well as by u, were not this the shortest sound of a, invariably inherent in the whole of the Nagree or Hindoostanee consonants. The vowel might also stand on either side subserviently, as bu, ub; da, ad; fi, if; pee, eep, with sufficient effect in any uniform system. Our alphabet partakes of both principles, as bee, dee, ef, el, perhaps to distinguish the *mutes* from the *liquids*, among which ess might be included, were this at the best, either a very consistent or convenient arrangement in any alphabet.

The ten expirated letters, bḥ pḥ ṭḥ ḍḥ tḥ dḥ chḥ jḥ kḥ gḥ, seem peculiar to the Hin-

doos, of which we can form no other idea, than by frequently repeating the following, and such words as I have exhibited them, in this place: viz. a-bhor, a-dhere, u-phill, chur-chhill, nu-thook, mil-khouse, do-ghouse, or by contracting them thus, bhor, dheer, thook, chhill, khuos, 'ghuos, &c. and ringing the changes with this aspirated pronunciation, until it become quite familiar to the scholar, which it must be in the course of two or three days devoted to this essential exercise, in the very threshhold of Oriental orthoepy, to prevent the most dangerous mistakes.

The expirates kh gh above must be most carefully distinguished from the gutturals kh gh explained below, because the h in these last and sh zh ch is a mere subservient to express a sound for which we have no character in our alphabet, not less defective in ch sh zh, though possessing the simple character j to denote the compound sound of dzh.

n as a nasal before j k g and t or d, requires no particular mark, sounding exactly like our own letters nj ng nk nt, &c. in *change*, *rung*, *sunk*, *want*, *&c.* but elsewhere it is the French nasal when marked ṇ. Preceding

the labials it becomes, as in most languages, m.

r should be every where expressed by a perfect vibration of the tip of the tongue on the upper teeth, as in the word *l'amour*, which few Englishmen can express well, though the Scotish and Irish find no difficulty whatever.

ṭ & ḍ are formed by carrying the tongue forcibly against the roof of the mouth, while articulating the common dentals t and d of our own alphabet, which are as much softer than ṭ ḍ, as these are harder than the oriental t d, formed with a slight protrusion of the tongue between the teeth. Tub, duck, do; tube, duke, dew, due, will convey a tolerable idea of the difference between palatials and dentals in the eastern tongues; the t d of the four last, even with us, being much softer than in the three first: for in fact some people seem to soften the liquified d and t with us, so far as to say, tshube, jook, jew for due, &c. The lisp of children, and others, will convey a tolerable notion of the very soft dentals d t in question, as essential sounds in the Oriental tongues, which require the utmost assi-

duity and practice before the learner can perfectly comprehend or express them in the Persian and Hindoostanee languages.

ḍ frequently becomes a very harsh palatial ṛ; thus gḥoṛa, *a horse*, properly gḥoḍa, though very seldom so pronounced.

th in *thin* and *thine* does not occur in the alphabets of India, though the Arabs appear to possess similar sounds among their letters; tḥ is therefore uniformly as in hothouse, *quasi* ho-tḥuos, according to my system in page 9, already explained.

s sh z zh are to each other as they stand in sin, shin, seize, seizure or seezhyoor, the h here being a mere subservient letter, as in gh kh ch, with no aspiration whatever.

ch j called dento sibilants to shew their component parts as dentals and sibilants, which might be denoted by tsh dzh, were these not more complex than our own soft ch in church (tshurtsh), j in judge (dzhudzh), to which, if due attention be paid now, the reader will never hereafter frenchify the j of just (dzhust) to zhust, as he will probably do at first, until frequently apprised that our j in jam (dzham) is composed of the dental d and sibilant zh, stated above.

kh is the rough guttural k pronounced in the very act of hawking up phlegm from the throat, which becomes tremulous and ruffled, while the root of the tongue is with it forming the sound required. This letter is familiar enough to the Scotish and other northern nations, but very troublesome to the English, who should first try it in mukh, lukh, nukh, &c. before attempting it in khum, khul, and so on.

gh is to g gh, what kh is to k kh; consequently, the guttural Northumberland r, heard in the act of gargling the throat with water, as ghu, ghu, ghu; mugh, lugh, rugh, are much easier than ghum, ghul, &c. which learners will confound with gum, gul, &c. until the burr in the throat, as it is called, be duly acquired from some person who has this peculiarity, and who would call the word roolam, ghoolam, *a slave*, very properly, instead of goolam, as those do who have not acquired the gh accurately.

q or our k articulated by raising the root of the tongue simply towards the throat, which must not be in the smallest degree ruffled, as in forming kh, or gh. The q

may consequently be styled a deep but liquid lingual letter, produced by clinking the root of the tongue against the throat, so as to cause a sort of nausea. The same sound will be recognized when pouring water in a particular manner from a long necked guglet, as the liquid decanting may represent the lower part of the tongue acting upon the throat or neck of the vessel in question, unruffled by the water gushing from it. A few efforts will soon fix the q in the memory and on the organs of speech, perhaps at the expence of a slight nausea at first.

The vowels, particularly such as are homogeneous, either in quantity or quality, are very interchangeable; and this holds good among the consonants also, even sometimes where affinity is not very striking, as in y j and g, l n and s, m b and w.

The learner should recollect that c is never used but as a subservient in the combination tsh ch already explained.

To prevent letters coalescing, the , is often inserted between them, that ee oo nk ng sh zh may be distinctly articulated, when necessary,

as two separate sounds; so, e͵e o͵o n͵k n͵g s͵h z͵h.

The number of syllables in a word is commonly regulated by the number of vowels. When two consonants intervene, they should be divided, ad-mee, *a person;* but if one only, it goes to the last, pa-nee, *water*, ba-hur, *out*, sa-yu, *shade*. This holds good likewise when the consonant is expirated, whence du-k͵hun, *the south*, not duk-hun, unless to teach a beginner to sound the h in this word, that he also may not miscall it deccan! as is generally done. Sometimes two consonants meet as in English, gurm, *warm*, fuṣl, *season*, swamee, *lord*, pran, *life*, though among the illiterate pronounced rather as gurum, fuṣul, puran, &c.

The Prospectus of such letters and combinations, agreeably to their invariable power in the Hindoostanee language, as can be farther illustrated by English examples, and which the reader might still otherwise mistake,, may have its uses in this introduction. I have therefore exhibited it, in so obvious a manner, that no one acquainted with the English language can possibly misconceive the particular sound adopted from that tongue.

Prospectus.

y yu		yawn, yoke, your, &c.
sh		shin, ship, rush.
the French j or g } zh		pleasure, *i. e.* pleazhure.
tsh ch		church, rich.
dzh j		jugular, judge, (juj).
ph		uphold, uphill.
g hard	always sounded as in	jugular.
nk		sink, brink,
ng		rung, sung.
ṇ		sans, bon, in French.
th		hot house, nut hook, as the th of *thin* and *thine* are not used in Hindoostanee, see page 11.

For the vowels and diphthongs consult page 3, and always consider u, short ă; a, long ā; i short, and ee long, in every situation; while the two diphthongs, ue and uo, are ever to be treated as the ui or y and ou in *guide, gued; dry, drue; our, uor.* Sans and bon will shew the sound of the nasal ṇ, which is so common in the Hindoostanee.

U in *purdu,* a curtain; a in *rat,* night; e in *bed,* (baid) scripture; ue in *uesa,* so; i in *mila,*

found; the hard g in *gunge*, o ganges! and perhaps a few others, are very liable to be misconceived by a mere English reader, who does not seriously attend to the fixed invariable power of such letters in pages 3, &c. *q. v.* before he attempts to derive any real benefit from the present plan; I am therefore under the necessity of inculcating again and again the present unavoidable retrospection to the letters and their sounds, to prevent all future disappointment on that head, if possible, before the student can commence the reading of sentences or dialogues, with any satisfaction to himself or advantage to those who may hear him.



Recapitulation, or General Rules for the Accurate Pronunciation of the Letters, intended chiefly for the guidance of those Scholars who may wisely confirm their own Knowledge, by generously instructing others in the grand Colloquial Language of the East, previous to, or during the Passage to India.

1. EVERY short vowel must be constantly sounded as short as possible.

2. All the long vowels in every situation ought, especially at first, to be pronounced as full, long and broad, as the learner can well sound them.

3. The soft d t r cannot be softened too much, and the harsh ḍ ṭ ṛ can hardly appear enough so, till their opposite natures be sufficiently understood from practice, and a sedulous retrospection to page 10, where the nature of these letters is more fully discussed.

4. Those, viz. d t r are formed by bringing the tip of the tongue forwards, almost between the teeth, as in due, tube, rue, while these, ḍ ṭ ṛ, require that organ to be curved backwards and then struck against the roof of the mouth, as in dull, tub, rub. The first are much softer and the last a great deal harsher than our English d t r.

5. The expirated bh chh dh, &c. must all be very distinctly heard, with a full breathing of the h, as b-ha, ch-ha, to prevent innumerable mistakes of the most offensive nature. Whoever shall rapidly pronounce our words, abhor, adhere, for some time, and during reiterated efforts all at once, shall drop the initial *a*, he will readily say bhor, dhere, with the requisite expirate, in its proper place. This one effort is alone

applicable to all the other aspirable consonants, noted in page 8, and with the most certain effect, throughout the Hindoostanee tongue; but the student should cautiously shun the common error of converting these monosyllabic expirates, bha chha, &c. to such dissyllables as buha chuha, &c. lest he frequently confound one thing with another, and be often vexed, disappointed, or abashed by his own blunders, from bad pronunciation entirely. Phun, *a snake's crest*, has the expirated h as clear and as immediately after the p, as r is in prune: phun, therefore, by an intelligent scholar, cannot possibly be confounded with fun, *art*, or pun, because, added to the remark just made, he will recollect, that in page 4, it is said, two letters are never used to express a sound which can be done by one.

6. The above aspirated letters have been called expirates, to distinguish them from the inspirates buh, chuh, duh, and a thousand others. The aspirate here closes the syllable, and is consequently formed by a sort of inspirated catching of the breath, much more difficult to learners than those described in Rule 5. Unless this final aspirate or inspirate be carefully attended to, in words like shah, a *king*, mah, *month*, no

scholar can readily put such nouns in the Hindoostanee oblique plural, shahon, mahon, with the h, now in its expirated form. The inspirate under discussion may be acquired and retained, by saying aha aha aha, suddenly dropping the final a; but preserving the h as forcibly as inspiration can express it in ah oh eh, &c. without giving the h an Irish or Scotish twist to the guttural kh, which many are apt to do in uhmuq, *a fool*, by calling this ukhmuq, instead of uh-muq, with a smooth, distinct, inspirated h, which alone never can have the smallest guttural rough sound, though as a subservient it certainly makes k and g so, in mukh-mul, *velvet*, rugh-but, *desire*.

7. The gutturals kh and gh are best acquired by saying ku, khu, khu, (the last as it were with an effort to hawk up tough phlegm from the throat) gu, ghu, ghu, (the last in an effort to gargle the throat forms the Northumberland r) because as ghu is to gu, so is khu to ku. The difficulty must now be much decreased to every person who possesses sagacity enough to discriminate the sounds produced in hawking up viscid phlegm from the throat, and in gargling it with water, or in an attempt to do so, by imitating what is termed the rattle in the throat

of a dying man. The true discriminative articulation of kh and gh depends on ruffling the throat in a particular manner, while prolating k and g respectively. Experience has taught me, that kh and gh closing a syllable, of which the initial is one of the liquids or nasals, are more readily pronounced by beginners than *vice versa;* thus, rukh is easy, compared to khur, and rugh to ghur, mukh to khum, or mugh to ghum, and so on. If the proper vibration be given to r irr before ugh, the gh very naturally becomes the Northumberland r in rugh rogh, &c. as any one may try (who has not the burr naturally, and who can pronounce the r as directed in page 10, before the gh explained in page 12.) with the greatest success, though it may still be some time before ghur can be enounced otherwise than gur. Rugh rugh rugh, ghur ghur ghur, often repeated, may remedy the defect soon.

8. Though q be called a guttural, I would rather name it, a linqual letter, because its formation is almost entirely owing to the root of the tongue being raised to the roof of the palate or throat, which last is preserved perfectly unruffled in this operation, whence the real difference between q and the other gutturals already enumerated. Water poured in a particu-

lar manner from a long necked guglet, or the hiccup of a man more than half seas over, will, I believe, yield a sound very near the q, which, when duly articulated, has the peculiar property of exciting a nausea in the learner. When followed by u the scholar must never, as in English, change u to w, but call words like qulum, *a pen*, qazee, *a judge*, kulum, kazee, never qwulum, quazee, &c. nor qeer, *pitch*, queer, but keer, or rather qeer, qulum, &c. with the linqual q above described alone.

9. An anxiety to pronounce certain letters remarkably well, is very apt in beginners, not only to have an opposite effect, but also to make them aspirate letters which are not aspirated, such as ch sh zh d t, or to change our common gutturals k g to the rough kh gh and q, more especially when the organs of speech have been just employed in the formation of the q, &c. as in the words, qazee ka ghoolam ghur men hue, *the judge's slave is at home.* It is ten to one but ka ghur will become qa ghur, if the learner have by this time a perfect idea of the foregoing q and gh, as distinct sounds from k and gh. This tendency, and a trick of reading words like nisbut, *relation*, qismut, *fortune*, as if written *nizbut*, *qizmut*, should be carefully guarded

against and corrected immediately, otherwise these bad habits will be confirmed with the most pernicious consequences, in spite of all my observations on the consistent uniformity of the Hindee-Roman Alphabet, in which s never can express the power of z, though constantly doing so in our own absurd system of orthography, disgraced with sounds for which there are no characters, and with letters that possess no fixed sounds, whence a species of polygraphic orthoepy has arisen, more like the Babylonic confusion of tongues than a regular scheme, well calculated for the comprehension of juvenile minds during their first efforts on the very rudiments of vernacular speech and grammar.

10. Beginners must necessarily pronounce with great difficulty and harshness at their outset, but their own ears soon become the best correctors of such an evanescent fault, which has its uses even, and need not give the smallest real uneasiness to the learner, though it may for a time furnish fools with something to laugh at, instead of themselves, when the tables are turned completely upon them, in conversing with the natives, who, to a bad pronouncer, might bring keeṛa, *a worm* or *snake*, for kheera, *a cucumber*; or gora, *a European servant*, instead of ghoṛa, *a horse*.

11. In strict orthoepic propriety, the diphthongs ue (y) uo (ou) should be expressed by ui, uoo, did not this mode militate considerably against Oriental orthography, with which, from an enlarged and progressive knowledge of the languages, we are strongly induced to conform, for reasons that need not be stated in this place.

12. The letters ṛ, ṛh, are rather nominal deviations from ḍ, ḍh, than formal characters in the Nagree system, still there is sufficient cause to preserve them, as distinct symbols, in a scheme of this kind.

13. Whoever recollects, that y, though called a semivowel, is now always treated as a consonant in my system, can meet with no trouble in pronouncing kiya, paya, beebiyoṇ, as ki-ya, pa-ya, beebi-yoṇ, nor in reconciling these with kee,a, pa,e,a, beebee,on, especially if he will at the same time consult the rules on the mutation of letters, in pages 6, 33, and 35.

14. In this work our English u in up, sup, cup, is, for cogent motives, still preserved to denote the shortest sound of a in America, (Umuriku) Calcutta, (Kulkuṭṭu), I must consequently beseech the learner to observe, once for all, that in my mode, position does not alter the power of a letter, therefore purdu, (părdă) *a*

curtain, cannot become purdoo (pardoo) except by that perverseness and irregularity, which disgrace almost all the alphabets in the world: a censure from which the most philosophical of the whole, the Suṇskṛit even, is not altogether exempt.

15. The name of every letter comes as near its actual power as possible, whence a, bu, pu, lu, hu, are much more consistent and definite, than our be, pe, ell, aitch, or the Greek *alpha*, *beta*, &c. When consonants unite to form words, or appear as finals, the short inherent vowel is dropt before other vowels, whence bd in the Oriental characters is simply bud, not budu, and bad is neither bu-ad nor bu-adu, which it must be, were the names of separate letters in any language ignorantly confounded with their mere power, in the composition of words.

16. The number of syllables in a word, for the most part, depends on the number of vowels, as ạo *come!* ja,o, *go!* When two consonants occur between two vowels, they generally are divided, but when one is found, it is most convenient to give it to the last syllable, as bur-tun, *a vessel*, pa-nee, *water*, a-ya, *came*, pa-ya, *found*. The Arabic and Persian often have final conso-

nants without an intermediate short vowel, as well as the Hindoos and ourselves, who admit of this in the beginning of words also, although no such coincidence as the last can occur in Arabic or Persian. Gurm, usl, hurn, buzm, rusm, are instances of the first species, swamee, kripa, of the last, all to be treated, as we would such combinations in our own language.

17. Those learners who content themselves with dialogues are not very likely to have much aid from Moonshees, *or native teachers*, in acquiring the true pronunciation; they will therefore do well to read the sentences aloud to themselves, after being thoroughly versed in the rules now delivered, as it may be thus in their power to acquire a very correct, distinct, and pleasing enunciation, during their progress through this work. Scholars who commence reading the language in the Oriental characters, will do well to persevere in acquiring a just pronunciation from my Roman Orthography, as I have seen some instances of a relapse to very great inaccuracy in good pronouncers, by a premature and ill judged preference of the Persian character.

When the foregoing principles and observations are well understood by the reader, he can meet with no obstacle in learning the sounds of the Hindoostanee alphabet; and after acquiring them completely, he should commence reading aloud every day, for one month, a few paragraphs of English, according to the plan laid down here for the Oriental tongues; supposing his own language a piece of Persian or Hindoostanee, in which he must forget of course, in many words, the English orthoepy entirely. It will very soon be discovered, that where our letters and sounds follow any fixed general principle, they will commonly coincide exactly with my scheme, and *vice versa.* Mushroom, British, just, church, such, king, sung, sink, see, boor, fling, swim, war, " and thousands more, would be so written and pronounced in the Eastern tongues; but to enable the scholar to read this last sentence according to the system proposed, I would be under the necessity at first of writing it in our character thus:"

Aund th̩ō̩usaunds mōrai wō̩uld bai sō writtain aund prōnō̩unsaid in t̩hai ai̩austairn tōnggu̩ais (or -guiss, -gys) but tō ainaublai th̩ai stshōlaur tō raiaud t̩his laust saintainsai akkōrding tō th̩ai syustaim prōpōsaid, i wō̩uld bai

undair thai naisaissityu aut furst ŏf writing it in uor tshaurauktairs thus.

Such an exercise, for the period mentioned above, would confirm the learner's pronunciation more than any thing I know, and his own ears would, in a few days, teach him to call a invariably *awe*, never ai; e not ee but ai; u short ă, in no instance oo nor yoo; ch always tsh, and j dzh, &c. In the same manner he would acquire a habit of pronouncing the very soft dentals of due, duke, tube properly, as none of the very harsh sort ḍ ṭ can occur in any English paragraph, provided he at the same time apply closely to the Hindoostanee alphabet, as illustrated and explained in this section of the work. To the man who can forget his own language so far as to bend its sounds accurately to my scheme of letters, we may safely submit the following Hindoostanee story, first in my way, and then in that which many other people would at once adopt, without having studied the subject so long and deliberately as I have done.

Ek badshah ne upne wuzeer se poochha, k sub se bihtur mere ḥuqq * meṇ kya hue, urz kee, ki udl kurna uor ru,ueyut ka palna.

* The final duplicate here and in hudd, *limit*, kiss, *sen-*

Aick baudshauh nai apnai vizier sai puchhau, ke sub sai behtur mairai huck maing kea hy, arz kee, ke adl kurnau our riot kau paulnau.

If these two, and the English sentence in page 26, read as it would be pronounced in Hindoostanee, do not convey my meaning to the reader, I shall be at a loss how to make it more obvious to him by any written instructions; he should therefore study this part well before he condemns it either as obscure or unintelligible, and he will assuredly perceive that each perusal of the whole will render it more and more familiar to himself, and to the capacity of any person whom he may thus wish to instruct in the accurate pronunciation or vital portion of a living tongue, without which, profound Oriental learning, for all the useful purposes of life in India, will prove nought but vanity and vexation of spirit. In the belief that the subsequent extract on this theme, from the Antijargonist, may still render the subject more evident, it is herewith submitted to the reader.

The following English words attending to their true pronunciation, would, agreeably to my orthography, be written thus:

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sation, with a few more, is preserved agreeably to the Arabic orthography, but one only of these finals can be pronounced.

bare, I would write,	ber	gore, I would write,	gor
age - - - -	ej	ore - - - -	or
bile - - -	buel	sage - - - -	sej
hạll - - - -	hạl	usefụl - -	yoosfool

The above words the learner should frequently repeat over, to accustom his eyes and his ears to the orthography of the Hindoostanee; and to the fixed sounds given to the English symbols, used here to express the words of that language.

For his further exercise and amusement, I shall here add an example of Addison's well known simile of the Angel,—first, according to our current English orthography,—secondly, according to the Hindoostanee orthography used here,—thirdly, according to that of the late Sir William Jones,—and, lastly, like the sentence in page 26, to confirm the practice there recommended, as the best I can devise for impressing on the reader's memory my mode of reading English, as so much Hindoostanee in the Hindee-Roman alphabet.

" So when some Angel, by divine command,
" With rising tempests shakes a guilty land,
" Such as of late o'er pale Britannia past,
" Calm and serene he drives the furious blast,

"And, pleas'd th' Almighty's orders to perform,
"Rides in the whirlwind and directs the storm."

This, according to my orthography, would be written as follows:

So hw*e*n sum enj*e*l, bue divuen kum*a*nd,
Wi*th* ruezing t*e*mp*e*sts sheks *a* gilti l*a*nd,
Such *a*z uv let or pel Brit*a*nyu p*a*st,
K*a*m *a*nd sireen hee druevz *th*i fyooryus bl*a*st,
*A*nd, pleezd *th*' almuetiz *o*rdurz t*oo* purf*o*rm,
Ruedz in the hwurlwind *a*nd duer*e*kts *th*i st*o*rm.

But the learner will please to observe the sounds expressed above by *a e*, and *th*, not being found in the Hindoostanee system, do not properly belong to mine, though necessarily inserted in this specimen.

The following example of the late Sir William Jones's orthographical system is exhibited in the Asiatic Researches, Vol. I. page 33.

So hwen sm enjel, bai divain cămánd,
Widh raisin tempests shécs a gilti land,
Sch az ăv lét ór pel Britanya pást,
Cálm and sirín hi draivz dhi fyúras blást,
And, plíz'd dh' ālmaitiz ārderz tu perfórm,
Raids in dhi hwerlwind and dairects dhi stārm.

As in page 26.

Sō hwain sōmai aung-gel, byu divinai kōmmaund,
With rising taimpaists shaukais au gueltyu laund,
Such auss ōf lautai ōair paulai Britaunniau paust,
Kaulm aund sairainai hai drivais thai furious blaust, &c.

A tolerably correct pronunciation of the under-mentioned Hindoostanee words might perhaps by many be acquired, if written agreeably to the uncertain orthography of the last column here:

bare *(well)* thus,	baurey	gor *(a grave)* thus,	goar
age *(before)* -	augey	or *(a side)* - -	oar
buel *(a bull)* -	biel	sej *(a bed)* -	saidge
hal *(state)* -	haul		

But how should we find symbols to express, agreeably to the analogy of English pronunciation, such words as the following: aya, *came*, sayu, *shade*, seahee, *ink*, or how distinguish gunge, *ganges*, from gunj, *a market?*

Certainly no two people would agree in regard to their pronunciation. The first three words would prove difficult in the extreme, and if the g were ever allowed the soft sound of j, it would often prove equivocal. Hence the necessity for a fixed system, adapted as nearly as possible to the existing sounds of the Hindoostanee language. By a little attention to the scale of letters in pages 3 and 7; by noting that the power of each letter in the Hindoostanee, is in all cases the same; by recollecting they

never admit of a deviation in sound, however various the combination, (excepting in the instances of ee oo ꝏ ch gh kh sh zh, provided for in the scheme already noticed); and by remembering that no letter is useless or mute, (saving the few orthographic examples by the note in page 27, for which an adequate reason will be assigned hereafter, when we treat of Arabic forms);—the pronunciation will come perfectly easy in a short time, thus, aya, sa yu, sé,āhee, and gungé with the hard g in both instances, as if written gung-gé. But a, being in the Hindoostanee invariably broad, as in hall, e long as in vérité, and u short as in *sun*, the prosodial marks, (-) *broad*, (^) *long*, and (˘) *short*, for those letters are unnecessary; and the *diæresis*, or division mark (,), is more frequently used here to facilitate the progress of a mere beginner, than from any necessity for it in a,o, ja,o, ao,jao, as these, by a person conversant in my system of orthography, would be pronounced exactly the same in both cases, though so,o, *sleep*, bo,o, *sow*, muz,hub, *religion*, and some others, require it as marked in page 13, that o o z h may not become oo zh.

General Rules for the Mutation of Letters.

1. The short vowels are all more or less liable to convertibility, not only with each other, but with long vowels and diphthongs also, especially when these are homogeneous. The long vowels are in like manner convertible among theirselves.

2. Diphthongs on similar principles are interchangeable together, and with long vowels also; nay, they occasionally are permutable with the shorts, as already stated.

3. When e ee o or oo is followed by another vowel, a considerable change generally occurs, by the two first becoming y iy, and the last w oo v, or, in other words, these letters often become in ordinary discourse e ee o oo.

4. The vowels and semivowels, nay, some of the consonants, are met with interchangeable, particularly o oo for the labials b w, &c. yu and j.

5. Independent of the permutability of semivowels and liquids among theirselves, h l become s; m changes more rarely to b w.

6. The consonants are more subject to change in their own immediate series, and a few even

go beyond this, as j and g, ch and k, w and yu, ṭ and r, d j and z, s and kh.

7. W reduplicated, or followed by i ee, is very often expressed as v; a sound which the illiterate in India seldom acquire.

8. One curious vowel consonant, viz. ụen, is generally lost in the diacritical point or vowel on, before, or after it, among those who speak Hindoostanee without adverting to the power of this most equivocal letter, which we and the Hindoos, from the nature of our abecedarian system, must regard as a vowel, though the Arabs consider it always as a consonant.

9. Such changes as do not fall under the above rules must be treated rather as anamolies, to be acquired by extensive practice hereafter, than as objects worthy of much attention now; some of them, in fact, depending on the ignorance, affectation, or presumption of the natives, who frequently are desirous of appearing very profound adepts in the Hindoostanee, by introducing the nasal ṇ, or giving the common letters k g w j s the more learned sound of kh gh v z sh, where these do not exist.

Examples of the above Rules.

1. Hurn, hirn, *a deer;* nimuk, numuk, *salt;* sur, sir, *head;* moojh, mijh, *me;* jul, jol, *water;* buttee, batee, *a candle;* tup, tap, *a fever;* phir, pher, *again;* idhur, eedhur, *hither;* chukhna, cheekhna, *to taste;* puhla, puhila, puehla, *first;* buhlana, buhilana, buehlana, *to amuse;* kheenchna, khenchna, khuenchna, *to pull;* bar, ber, *a time;* rikabee, rikebee, *a dish;* burabur, burobur, *equal;* thasna, thoosna, *to cram;* age, agoo, *before;* peechhe, pachhe, *behind;* ko, koo, *for;* kyoon, kyon, *why.* Innumerable other instances might be produced here, and after all the examples, were that now requisite in these pages.

2. Bhue, bhuo, *fear;* suo, sue, *a hundred;* luo, lue, *love;* khuemu, khemu, kheemu, *a tent;* uor, ar, *more;* foolad, folad, fuolad, *steel;* biluor, biloor, bilor, *crystal;* kuon, kon, *who?* muel, mul, *filth.*

3. Ke,a, kya, *what;* kee,a, kiya, *made, did;* a,e,a, aya, *came;* ke,on, kyon, *why;* sa,e,u, sayu, *shade;* Hindoo,ee, Hinduwee, Hindvee, *Indian;* tuloowa, tuloo,a, *sole of the foot;* joo,a, joowa, *dice, a game, hazard,* &c.

4. Yumna, jumna, *the river* so called; yog, jog, *junction;* mapna, napna, *to measure;* neela, leela, *blue;* deewar, deewal, *a wall;* seb, se,o, *an apple;* de,o, deb, dew, *a demon, god;* suro, surv, surw, *the cypress,* &c. bundu, burdu, *a slave;* puhinna, puhirna, *to put on.*

5. Deemuk, deewuk, *a white ant;* mah, mas, *a month;* Bumbu,ee, Mumbu,ee, *Bombay;* nikulna, nikusna, *to issue.*

6. Sunskrit, shunskrit; khidmut, khizmut, kismut, *duty;* qumees, kumeez, *a shirt;* zumeen, jumeen, *land;* bheegna, bheejna, *to wet;* chhima, khima, *pardon;* bhasha, bhakha, *speech;* dokhna, dosna, *to blame;* duhez, juhez, *a dowry;* khurj, khurch, *expence;* mushuulchee, musaljee, *link boy;* bawurchee, baburchee, baburjee, *a cook;* duuwa, daya, *a claim;* badshah, padshah, *a king;* peel, feel, *an elephant;* huwelee, huvelee, hubelee, *a mansion;* huwuldar, havildar, *a serjeant;* butuk, butukh, *a duck;* ubtuk, ubtug, *yet;* deg, degh, *a pot;* aqa, agha, *master;* nuqshu, nukhshu, *a plan;* fikr, fiqr, *thought;* bed, bet, *a cane;* baroot, barood, *powder;* katta, *cuts;* bueihta, *sits,* and such verbs often become karta, buerhta, &c. g'ho,a, ghoda, *a horse.* In fact, there would be no end of the examples which might

be collected under this rule, as the learner may see by consulting the large Grammar.

7. Nuwwab, nuvab, *nabob!* fidwee, fidvee, *liege;* huwelee, huvelee, *mansion;* nuwees, nuvees, *writer;* wis, vis, *that.*

8. This can be illustrated by practice only, among the endless instances which must every where occur of the extraordinary letter uen, when represented by u, just before or after any vowel. It is for the most part in Hindoostanee so entirely mute, as not to be distinguished from its accompanying long or short vowel, and following u as in buud, *after;* luul, *red;* ruuna, *beautiful;* tuurcef, *praise;* mushuul, *torch;* the coalescence of the two shorts u and u naturally produces the long sound awe, as bad, lal, rana, tarecf, mushal, in the Hindoostanee mode of pronouncing these words, less accurate however than the uu now adopted. See pages 43, 44.

9. Among these we may enumerate guo, ga,e, *a cow;* nuo, nue,a, *new;* yuk, yek, ek, *one;* ufyoon, ufeem, *opium;* mueyoor, mor, *a peacock;* nam, na,on, *name;* roothna, roosna, *to fret;* kumul, kunwul, *the lotos;* bhejna, bezna, *to send,* and some of those under 6 above.

When the foregoing rules, with their examples, are well understood, and when the scholar can

extend them as far as they will go, he must also advert to those changes which depend upon the expansion, contraction and inversion of words in most languages, and in none more frequently than in the Hindoostanee. To assist him in this necessary exercise, the following instances may suffice. Tegha, tegh, *a sword;* umma, ma, *mother;* farigh khuṭee, farkhuṭee, *a release;* dustkhuṭ, duskhuṭ, *signature;* suwar, uswar, *a trooper;* wabustu, awabust, *dependents;* puhonchna, chuhonpna, *to arrive;* mooulluq, umulluq, *suspended;* fuṣeel, sufeel, *a rampart;* durukht, durkut, *a tree;* inṣaf, nisaf, *justice;* qooful, qooluf, *a lock;* fuleetu, futeelu, *a match* or *wick;* hawun, humam, *a mortar;* and others too numerous for insertion. The scholar cannot pay sufficient attention to the great tendency which words in the Hindoostanee have to assume or drop short vowels, that occur or should be omitted between two consonants, such as uṣul, nuqul, Urbee, wasṭu, for *Urubee, wasitu, usl, nuql,* &c. &c. but particular instances would be endless.

General rules for speaking to the Natives of India, with the greatest chance of understanding them and of being understood, after the learner has acquired an accurate idea of the sounds of their letters, as well as the various mutations or corruptions, to which these are subject.

1. An order or sentence should never be given or commenced abruptly, without prefacing it with some such expression as soono, hear! lest one half of the words be spoken before the Native has been fairly put on his guard to hear them. Kyoon, *why, how, well;* kuho, *say;* bhuee, *friend;* with many others, are prefixed by the natives to sentences, and may in general be considered not only ornamental expletives, but also preparative words like *attention,* &c. among us, by which the hearer cocks his ears or makes ready for what is to follow. From our seldom or ever using this necessary precaution, it often happens, that before a native is put sufficiently on his guard, the half of an order is already communicated, of which he probably has not distinctly heard one single word, consequently either a repetition must take place or the execution of it will prove very unsatisfactory indeed.

2. The Hindoostanee being naturally very concise on many occasions, as few words as possible should be used at first, to prevent bad pronunciation or worse construction from confounding the hearer, and thereby defeating the speaker's wishes entirely. Thus, "give me a plate," and many such orders, will be perfectly plain by simply saying, "basun," *a plate*, with that emphasis and look, which in all countries and tongues, denote the want of a thing.

3. A stock of the most necessary nouns and verbs, with a small number of words of place and time, will soon enable a learner, who attends to the last rule, to get what he wants from the people, if he will only recollect, that by simply changing the *na* of every infinitive to *o*, he forms their imperative plural at once. This part, of all others, is the most useful to new comers in India, and ought to be acquired accordingly.

4. A slow, easy, distinct, and rather broad manner of speaking will sooner be comprehended by the Hindoostanees, than the reverse, which is moreover deemed a sign of vulgarity or culpable impetuosity, that the better sort of people among them carefully avoid: Their men of rank and genteel manners are commonly

much more readily understood, by a novice in the language, than those are who call themselves Moonshees, but who in reality know little or nothing of the very tongue they pretend to teach, while they endeavour to build their importance on a pedantic style and flippancy of speech, that must puzzle every beginner.

5. The Native who receives an order should always be made to repeat what he conceives is to be done, as in this way the chance of misconception is not only obviated, but the learner has often moreover a good opportunity of correcting his own sentences, thus repeated in the true idiom of the Hindoostanee, by the very people who know it best.

6. When the Natives speak English, they commonly give a very instructive lesson on the nature and idiom of their vernacular tongue, of which no scholar of any penetration will fail to avail himself, when he clothes his English ideas in the speech of Hindoostan.

7. There is something rather perplexing in the pronunciation of n before g and k, to those who are not aware, that it then has, even in our own tongue, the power of ng in hunger, hungger; anger, ang-ger; sinking, sing-king; thinking, thing-king: On this principle ng nk must

be supposed always to imply the sound of ngk or ngg, unless when thus divided, n,k n,g, whence Gunge, *the Ganges;* nunga, *naked;* kunkur, *gravel;* and all such words, should be spoken as if written so, Gung-ge, nung-ga, kung-kur, by those who are resolved to pronounce so as to be always understood.

8. When ch or k precedes chḥ and kḥ, as in uch-chḥa, *good,* muk-kḥee, *a fly,* it is more with a view of shewing how the originals are written, than with any solicitude to have them very accurately pronounced utsh-tshḥa, &c. as this is almost impossible, but in dekḥkur, *having seen;* rukḥkur, *having placed;* and all such words, the h must be very distinctly heard before and after the k, thus, dekḥ-kur, rukḥ-kur, &c. though this at first will be rather difficult.

9. After the consonants, y may prove at first troublesome in kya, *what?* pyar, *love,* &c. till the scholar adverts to its power as the consonant yu in *young, yawn,* &c. which, with k or p before them, I would write pyung, kyan; y never being a diphthongal vowel here as in our words dry, drue, by, bue, &c. The soft d and t will become dḥ tḥ if the reader be not constantly on his guard against this deviation, proceeding from a strong desire to soften these

letters as far as he can. If the word *Jupiter* come from *deus pater*, instead of *juvans pater*, as some suppose, it will prove that d was so mollified to j by the ancients, as well as by the moderns. See page 10, also 36, for duhez juhez, *a dowry*, recollecting at the same time, that d t are neither dzh nor tsh, but mere dentals, formed by protruding the tip of the tongue between the teeth while pronouncing them.

10. In cases of moment, when we have to converse with, or interrogate a Native, this should always be prefaced with some trivial discourse, not only to enable the person to overcome his apprehension, but to comprehend the address of a total stranger, whose tone of voice and manner of expression may seem at first so uncommon or indistinct, as to be, for a few minutes, almost unintelligible.

11. Sometimes this dulness of comprehension may be affected to gain time for an evasive or studied reply, as every Hindoostanee is too apt to conceive the most innocent of our queries only so many traps set to catch him in some villany or other. Should this occur to a man conscious of his abilities as a linguist, instead of being disconcerted, he will boldly proceed

and convince the Native, that he is not to be put out of his way by any such subterfuges.

12. No attempt to speak to the people of India intelligibly, without a previous knowledge of the scheme of the Letters, can ever be expected to succeed, by those who do not conceive there exists some infallible spell in the very form of a strange character, or in the mere use of dialogues; (without either the proper sound or emphasis, which letters, words, and sentences require,) a property that I have never yet been able to discover in any alphabet or language, which was not previously illustrated and explained in my own, both respecting the individual power of letters, and the grammatical order and construction of sentences.

In drawing a comparison between the Roman alphabet, as applicable to the languages of Europe, and the Oriental, as it regards those of Asia, we may fairly say of both, that in the first, the powers of the letters are very absurdly ever varying; while, in the Eastern alphabets, their forms are not less liable to change, circumstances vexatious enough in each system to beginners. We have too few letters to express all our sounds, while the Hindoostanees, on the other hand, possess such a superabund-

ance of characters, that one sound has often three letters, though one of ours have, rather unfortunately, at times four or five sounds in the English tongue.

Having premised every thing most essential for the just comprehension and pronunciation, or orthoepy, of the Hindoostanee, when spoken to or by us in India, we must now proceed to its orthography, that a similarity of sound may never hereafter mislead us, when we wish to transpose our knowledge from the Roman character, adopted here, to the Oriental alphabets, contrasted with the letters of our own tongue, which all agree well enough till we come to the—

ụ and this, while pronounced as u before explained, merely reminds the learner of its representing the curious vowel consonant, that the Arabians call ụen, for which, however, neither we nor the Hindoos have any corresponding letter: ụ final, after a vowel, is almost mute, as in shoorooụ, *beginning*, while in shumụ, *a candle*, it rather has the sound of a in water, and in the Hindoostanee the word is rendered *shuma*, like those examples produced in page 37, *q. v.* though, on the whole, it is best to preserve

the orthoepigraphical plan as much as we can, particularly when the sounds either way differ very little from each other, as any person will perceive who compares tu-ụreef, rapidly sounded tuụreef, with the common mode tareef, *praise*, in which last the ụen is less obvious than in tuụreef.

ṳ / u̱ } expressing still the same sound of u in up, cup, only denote particular Arabic combinations, to be acquired hereafter.

ạ shows that ụen precedes, but is almost lost in the sound of its following a; this, therefore, differs in the Hindoostanee very little from the broad sound *awe* in call, &c.

a̤ in sound as above, but expressive of a peculiar form or combination in the Arabic, the knowledge of which may be at present dispensed with by the mere student of Hindoostanee.

a̱ ditto.

ị is to i exactly what ụ is to u above.

i̤ no difference in the sound, though it certainly denotes rather e than i in the original.

ẹe / ọo } are to ee and oo, respectively, just what ạ is to a.

o̱o see u̱ and i.

ẅ represents a semi-mute, oo or w, of the original.

ẉ ditto.

ḥ rather a harsher aspirate than h formerly described, and peculiar to the Arabic alphabet, but in Hindoostan pronounced just as the simple breathing hu.

ḧ, ẖ discriminate aspirates in the Sunskrit alphabet from h and each other, though the sound as such does not differ from h in the smallest degree.

ṇ, ṛ have been detailed in pages 9, 17, and 23, which the learner may now consult.

ṅ, n̄ the first is peculiar to the Hindoos, the second to the Arabs, still both are pronounced like the common n in run, nurse, &c.

ṛ̈, ḷ letters peculiar to the Hindoos in form, but exactly of the same power as r l.

ṭ, ḍ noticed in page 10.

ṣ, s̈ varieties of similar sounds by different letters, like our council, counsel, jilt, gin, &c. s̈ in Arabic resembles our th in *thin*, but in the Hindoostanee it is merely s of sin, sun.

ẓ, z̈, z̲ like the above, mere formal varieties of the self-same sound; we write has (haz) haze, expressing the z by s in has, and by z in haze, while the sound is the same in both.

ṭ — is to t, precisely what ṣ is to s, and like it in Arabic, has the power of th in *thine*, but in Hindoostanee is pronounced like t in tin, tune.

As the Hindoostanee student may often meet with my former publications, in which either the Hindee-Roman system was not so correctly and ultimately fixed as it is now, or the orthography in the Oriental tongues was not deemed of so much consequence as the pronunciation, it is but just to submit the following prospectus to his consideration, to guide him through the present or any other of my Oriental works, in which he will nevertheless find very few deviations from my original plan, that do not entirely depend on the great progress we have made in the learning of the East, since I commenced my large Grammar and Dictionary of the Hindoostanee language. Among these, the words paṇw, *the foot*, gaṇw, *a village*, and a few others, were long expressed by ga,oṇ, pa,oṇ, in which the inflexion plural was not half so distinct as it is now in paṇwoṇ, gaṇwoṇ, &c. though paṇw come as near the true pronunciation, if not more so, than pa,oṇ formerly used.

New letter		Formerly	Remarks
ụ	were formerly represented by	*u*	and other Italic vowels, or Roman, when the word was in Italics.
a̤, &c.		*a*	
ị		*i*	
ue		y	—
uo		ou	—
ỵoo		eu	—
ẉ		*w*	w with ° over it.
ḥ		*h*	h with the figure ¹ over it.
ṇ		*n*	n with ˘ or ° ditto.
ṭ		*t* or	t with ˘ ditto.
t̤		*t*	t with the ¹ over it.
ḍ		*d*	d ditto ˘.
ṛ		*r*	r ditto ˘.
ṣ		*s*	or s with figures over them.
s̤		*s*	
ẓ		*z*	z ditto, all much more trouble-some and less consistent than the ẓ z̤ z̤, &c. of this Work.
z̤		*z*	

In the whole of the foregoing, the letters ṭ ḍ ṛ alone represent sounds that are not quite familiar to ourselves; for ẓ z̤ z̠ are merely three forms of z for its one sound, as stated in pages 45—47.

Students, who may wisely resolve to proceed as far in the Oriental characters and tongues in

this country as they possibly can, will receive every information on the above subject of redundant letters, to express the same sounds, by consulting my Hindee-Roman Orthoepigraphical Ultimatum, lately published for this purpose. That it may prove as extensively useful as possible to those who may henceforth teach, or wish to be taught, a language, so prevalent and indispensable in India as the Hindoostanee is to gentlemen of every description in that distant region, on sound principles, I shall here strongly recommend a reference to the above publication, more especially after the reader has made adequate progress in the present work. In the mean time, by way of specimen, the following quotation from the popular story of Sukoontula, given in the Ultimatum, is presented to the reader with a translation, in this place.

"Ub age dastan ka yooṇ buyan hue, ki oos jungul meṇ siwa Khooda ke, ooska ko̩ee khubur lenewala nu t̩ha, pur ek pukh̩eroo oos pur upne puroṇ ka sayu kiye t̩ha, is se ooska nam Sukoontula hoo̩a. Wuhaṇ puṛee hoo̩ee wooh rotee t̩hee, ansoowoṇ ke motee pulkoṇ meṇ pirotee t̩hee; doodh̩ ke liye mooṇh pusar ruhee t̩hee; hat̩h paṇw upne, mar ruhee t̩hee: ki Purwurdugari ạlum ne, upna fuẓl kiya, jo Kunn

Moonee kuheen nuhane ko chule the, jon oos turf se ho nikle, dekha, ki yih kya qoodruti ilahee hue, jo is soorut se nuzur atee hue!

oos nuo goole chumun ko goolistan se door dekh,
hueran bu rungi boolbooli tusweer ho gu,e.
*Ghultan doore yuteem see thee, lek khak pur,
Ghultan*i* ooskee dekh, we dilgeer ho gu,e.

oos pur oonhen nihayut turs aya, duorkur khak pur se oothaya, godee men lekur kuhne luge, yih Puree, Jinn, ya kisee quom kee uesee khoob soorut lurkee hue, ki dekhee nu soonee, koochh kuha nuheen jata, uor koochh sumujh men nuheen ata; kis ne is jungul men lakur khak ke oopur is chand ke tookre ko dal diya tha, oose chhatee se luga,e hoo,e, ye dil men soch bichar kurte, ghur ko phire.

Mukan men puhoonchte hee upnee buhun Guotumee ko, ooskee soorut dikhakur, pyar se kuha, ki "jee lugakur buhoot uch-chhee turh purwurish kurtee ruhiyo, uesa nu ho, ki kisee tuor se kotahee ho."

Lurkee kee jo wooh soorut oosne dekhee;

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* The Italic *e* here and elsewhere, denotes i made long, for the sake of the verse, and *i* shows that ee has been shortened by the same poetic licence, for which we have no other expedient left than these Italics, applicable to *u* for a, &c. or *vice versa*.

uor bhaee kee, ooske huq men yih mihrbanee kee baten sooneen, puhle ooskee bulaen leen, phir god se lekur, upne gule luga, palne lugee; din rat chhatee pur oose lootatee thee; mihr o muhubbut se doodh pilwatee thee.

Wooh is soorut se pultee thee; uor jitne oos jungul ke tupushwee the, sub oos ko pyar kurte the; sub kee wooh pyaree thee; oon subhon men mushhoor tha, ki yih Kunn kee betee hue. Din budin wooh buree hotee thee, uor tookhmi muhubbut hur dil men botee thee.

Uor bhee do lurkiyan wuhan theen, ek ka nam Unoosooya tha, doosree ka nam Pruyumvuda; teenon purwurish pakur jub buree hooiyan ath puhur sath khelne lugiyan; oon subhon ko apus men uese pyar ikhlas tha, goya oon kee ek jan uor jooda jooda qalib tha.

Hur ek oon men thee zoohru o mihr o mah,
Jinhen dekhkur howe Yoosoof ko chah.
Ugur chahe shair kure shairee,
Buyan oon kee howe nu khoobee zuree.

Khooda ne upne dusti qoodrut se, oon teenon ka surapa men surapa khoobiyan bhur dee theen.

Bhuwen jub ki ghoosse men theen tanteen,
Jigur teeri mizhgan se theen chhanteen.

Tulut toof se jis dum ki we hunstiyan,
To zahid ko bhee soojhteen mustiyan.

Hur ek ka wooh puree sa chihru jo nuzur ata, ko,ee to ghush khata, uor ko,ee deewanu ho jata.

Jo zoolfen theen zunjeeri pa,e joonoon,
Kufe pa,e rungeen thee surgurmi khoon.

Ugurchi zahir men we subhee sir se panw tuluk tumam hoosn o jumal, uor naz o uda theen, lekin huqeequt men wooh shooulu bhubhooka, ki jis ka nam Sukoontula tha, upne ek julwe se, dil o jan donon juhan ka phoonk detee thee; shoohru ooskee gurm bazaree ka, dhoom ooske hoosni alum soz kee, uesee thee, ki aftabi alumtab ko ek zurru oos ke age tujullee nu thee.

Kuhan tuk buyan ooskee hon khoobiyan,
Surapa theen oos men khoosh oosloobiyan.

Ulqissu, Kunn Moonee ne, ek din oos nazneen se yih bat kuhee, ki "ub muen teeruth kurne ko jata hoon, thore se dinon men nuhakur phir ata hoon, tub tuluk too chuen uor aram se yuhan khoosh ruhiyo; jo koochh, mutloob ho, Guotumee se kuha kuriyo, wooh teree khatir hazir kiya kuregee, uor jan o dil se sudqe qoorban hokur, sir se panw tuluk teree bula,en liya kuregee. Pur jo ko,ee Tupushwee yuhan awe, adur kur panw puriyo, uor ooskee

khidmut keejiyo, juhantuk toojh se ho suke, kotahee mut keejo." Is is turh wooh oose sumjha, nuseehut dilasa de, ruwanu hooa.

"The story thus proceeds: In that wilderness she had no real protector but the Almighty, though an eagle shaded her with its wings, whence her name of Sukoontula. There the babe lay weeping and crying, while the pearly tears were flowing from her eyes; rolling and tossing on the ground, in vain did she continue opening her little mouth for milk, till the Omnipotent was graciously pleased to conduct the holy saint Kunn to his ablutions that way, and no sooner did he approach the place, than he saw and admired the goodness of divine Providence manifested in the scene that appeared before him.

Seeing this rose-bud lying torn far from the parent bush, he stood motionless with wonder, like a fascinated nightingale. The child seemed a lost pearl cast on the ground, for whose forlorn state he felt grieved to the heart.

' Kunn, moved with compassion, ran and raised the infant from the dust, and, taking it in his bosom, thus said to himself. "I cannot comprehend nor say what this angel, fairy, or

some body's lovely babe, whose beauty surpasses every thing seen or described, can possibly be: Who can have abandoned a form fairer than Diana, on the cold earth in this desert!" Pressing the child to his breast, and filled with such thoughts, he returned home.

On reaching his dwelling, he showed his sister Guotumee, the baby's face, and observed affectionately, "Pray continue to cherish it with the utmost care and attention; never let me hear of any thing like the smallest neglect."

When she beheld the little cherub's countenance, and heard the kind injunctions of her brother respecting it, she first blessed the babe, and then embracing it, set about nourishing her tender charge, which was constantly afterwards dandled on her knee, and suckled with fondness and delight.

In this manner Sukoontula was reared, and the hermits or holy men of the wilderness were all very much attached to her; she was, in short, the darling of the whole, and passed for Kunn's daughter. She grew up apace, and sowed the seeds of affection in every heart.

There were also two other girls, one named Unoosooya, and the other Pruyumvuda. When the three so fostered, increased in strength,

they used to play together the livelong day, and were as cordial and fond of each other as if one soul had animated their separate bodies.

Each of them was a Venus, a Juno, or a Cynthia, whom, had even the chaste Joseph seen, he must have loved.

Should the muse attempt their praises in verse, her strains would fall far short of their excellence.

The plastic hand of the Creator had formed them in the image of loveliness itself.

When they shot angry glances at beholders, they pierced their hearts with the arrows of scorn; but while arrayed in the blandishment of smiles, even anchorites themselves felt the fervour of love. The angelic faces of those charmers were no sooner beheld by any one, than he either fainted with delight, or became distracted with passion. Their jetty ringlets formed the chains of frantic lovers, whose blood seemed to tinge the glowing soles of those damsels snow-white feet.

Though the whole were apparently a constellation of the graces, still, in reality, that brilliant star named Sukoontula, with a single spark of her beauty, so inflamed the hearts of both worlds as a universal toast, that the ra-

diant sun himself grew dim with envying her lustre. How shall I describe those charms, which concentrated in her all that is lovely, personified?

At length, the hermit Kunn one day thus addressed that beauty: "I am now going on a pilgrimage, and, having performed my devotions, will in a few days return; till then, do thou stay contented here at rest and ease; whatever may be wanted, be sure to inform Guotumee, for she will not fail to please you, and, as a person devoted entirely to you, she will continue to bless and protect you. Should any saint sojourn this way, fall respectfully prostrate at his feet, and perform every office of hospitality to him, without omitting the smallest duty, to the utmost of your power." —In this manner having explained his wishes to Sukoontula, he bade her farewell, and departed."

Before closing this section, the scholar must, for the last time, be reminded of its real utility and importance to him as an Orientalist; he should therefore study it again and again, more especially those portions which warn him to shun bad pronunciation, or point out the road to that which is right.

Much thought and constant practice will do more for the solitary student than he will all at once credit; and if he fortunately meet with a companion more diligent and acute than himself, the road will daily prove smoother and smoother, as they proceed together towards that stage of perfection, which is indispensable to every gentleman who desires to be useful to his employers, and comfortable within himself in British India. To speak and behave in that country as such on all occasions, is of more moment to every civil or military officer in particular, and to the state in general, than superficial observers can readily admit: Hence the subject has never, till lately, obtained that attention which its importance demands, and will yet command, either among the French or us.

The learner who may heedlessly proceed through these sheets, will run the risk of imperceptibly acquiring a pronunciation, which he must afterwards be forced to unlearn; whereas he who shall weigh every letter, syllable, and word well, before he quits this key to the current living speech of India, may yet feel, after his arrival in that country, some gratitude and respect for the only author who has paid unwearied attention, during a space of twenty

years, to this subject alone, and who may certainly enable every real student, if he chooses, to speak the Hindoostanee well, long before he sets a foot on our Eastern territories.

To profound erudition as an Orientalist, I make no pretensions; but the point of accurate pronunciation in British India, as far as the Hindoostanee and Persian languages, now spoken there, are concerned, I cannot readily concede to any man, however learned he may otherwise be, or whatever opportunities he may have enjoyed of hearing the latter spoken in its local purity by the Persians themselves, who undoubtedly are apt to change the u of India to a sound like the English e, the Hindoostanee e to ee, a to oo, and some others, which need not be stated in this place.

That this portion of the Monitor is remarkable for repetitions cannot be denied; still the learner, who means really to profit by this apparent blemish, may yet confess, that he required them all, before the various objects connected with much and speedy proficiency in the Hindee-Roman alphabet could arrest that attention, which the accurate pronunciation of living tongues, at our first outset, imperiously requires from every scholar.

Notwithstanding every thing said in page 20 on the gutturals kh and gh, I fear, that mughroor, *proud*, murghoob, *delightful*, mukhzun, *a magazine*, mukhsoos, *special*, and such words, may still try the reader's skill, and teach him, that retrospective patience and perseverance only can insure perfection. Even is, as, rusm, will, in spite of the caveat in page 21, become again in his mouth iz, az, ruzm, rather than the iss, auss, russm, intended. If my pupil have escaped the snare laid for him in the above instances, let him call me a tautologist with impunity, otherwise I beg leave to observe, that useful truths are not the worse recollected by being frequently repeated.

Words wherein two or more difficulties suddenly catch the tyro's eye, will generally create so much anxiety to pronounce well, that one only will be overcome, while the others escape correction entirely. He must syllable all long vocables before he can possibly do them ample justice as such; and the final h in koochh, &c. should not be allowed to mislead him so far as to say khooch, to which his tongue at first will be too prone, unless he every moment almost think, or say to himself—Take care! no expirate! long vowel! a short! a soft dental! a diphthongal

vowel! the consonant yu! no French œu or u, as in *œuvre, perdu!* &c. this sound cannot therefore exist here. One's own ears will in a few days prove excellent correctors, provided the mind is stedfastly fixed upon the object in pursuit; and where there happens to be no better instructor, I see no other resource for the solitary scholar than a pertinacious trial of the above and similar expedients.

As I mean to take every favourable opportunity of communicating gratuitously my orthoepical knowledge to those who may wish to instruct others, students hereafter will probably have it in their power to obtain correct *viva voce* information on this essential, but arduous portion of their Oriental studies, and when attainable, it should never be neglected; for no perusal of a work can possibly supply the place of a living intelligent monitor.

The present, in default of a better, will answer every useful purpose, more especially where there are two or three studying it together, or where due attention is unremittingly paid to the context, and great assiduity evinced in reading much aloud, with a full manly voice, that the organs of hearing, more intellectually alert, may constantly regulate and correct those of sight and speech.

In this way, the memory, so requisite in the acquisition of languages, is progressively brought to a high degree of perfection, as experience daily confirms that influence which the eyes, ears, and tongue conjoined, evidently possess over the faculty of recollection. He who reads, hears, sees, and writes a word all at once, may be said to have four strings, instead of one, to the bow of his mind, which, properly bent on the objects of its pursuit, must eventually hit the mark in view, with the well-directed arrow of perception, to leave a vestige behind, which no length of time can obliterate.

Hindoostanee Significant Particles.

LONG experience in teaching the Hindoostanee has convinced me, that the shortest road to a very great proficiency in that and other Oriental tongues, is a previous acquaintance with their significant letters, syllables, and particles. I shall consequently exhibit the most common in the subsequent pages, leaving it entirely to the learner's option whether he shall

try to acquire the Hindoostanee in this new way, or prefer the old beaten path of regular declensions, conjugation, &c.

These will be found in their proper place, together with the usual rules of syntax; the whole being illustrated and confirmed by the dialogues, exercises, &c. in the present performance, collected into one focus here from a great variety of my other publications, in every part of which the scholar will prove more or less expert, in proportion to the pains he may now take with the following etymological view of the Significant Particles, as initial, medial, or final, throughout the Hindoostanee language.

The letters u and a, being merely homogeneous short and long vowels, may be classed together as significant particles or terminations, as far as they will go, in this etymological department of the Oriental tongues: a or u in the nom. sing, becomes e in the inflexion sing. and nom. plur. and in the infl. plur. oṇ; gol-a, *a ball;* infl. gole, *a ball;* nom. plur. gole, *balls;* infl. plur. goloṇ; bund-u, bunde, *a slave;* bunde, bundoṇ, *slaves;* sheeshu, sheeshe, *a glass;* sheeshe, sheeshoṇ, *glasses.* They are both masculine terminations, which, particularly a, become ee in the feminine and diminutive form; beṭa, *a*

son; beṭee, *a daughter;* g̤hoṛa, *a horse;* g̤hoṛee, *a mare;* b̤heṛa, *a ram;* b̤heṛee, *a ewe;* gora, *a fair man;* goree, *a fair woman;* golee, *a bullet;* sheeshee, *a vial;* chooha, *a rat;* choohee, *a mouse,* bandee, *a female slave,* from bundu, below and above.

In words like gol, *round;* mσord, *dead;* bund, *bound;* huft, *seven;* punj, *five;* gurm, *warm;* a and u appear as adjuncts thus: gol-a, *a ball;* mσord-u, *a corpse;* bund-u, *a slave;* huft-u, *a week;* punj-u, *a hand;* gurm-a, *warm weather, summer.*

In verbs these terminations greatly resemble our perfect sign ed or d, en, &c.; chah, *love;* chah-a, *loved;* mar, *beat;* mar-a, *beaten, a victim;* puṛh-a, dan-a, *learn-ed;* azmood-u, *experienced.*

Compounds become adjectives like ours in ed, al, &c. so; doodil-a, *distracted;* doosal-u, *triennial;* chuogosh-u, *quadrangular;* and many are thus formed from nouns, piyas, *thirst;* piyas-a, *thirsty;* muel, *filth;* muel-a, *filthy;* b̤hookh̤, *hunger;* b̤hookh̤-a, *hungry.*

Sometimes a is a definite sign, b̤heṛ, *a sheep;* b̤heṛ-a, *the ram;* gung, *a river;* gung-a, *the river,* which we have miscalled *ganges;* khσ̤σ̤d, *self;* khσσd-a, *self-existent,* i. e. *God;* dσσmb, *a tail;* dσσmb-a, *the sheep with a large tail;* pu-

tun, *a city;* Putn-a, the city we call *Patna;* a, as a word, means *come,* in Persian and Hindoostanee, whence perhaps its use as a vocative sign in both languages occasionally; yar-a, *O friend;* jan-a, *O beloved;* buhin-a, *O sister.*

Terminating words, a resembles our adverbial ly; zahira, *apparently;* usl-a, *truly;* mootluq-a, *entirely;*—often zahir-un, usl-un, &c. u (or un) is a common privative prefix, and sometimes a feminine sign; u-par, *shore-less;* u-phul, *fruitless;* u-mur, *im-mortal;* u-chook, *in-fallible;* u-lug, *dis-joined;* u-mol, *in-estimable;* u-han, *no,* from han, *yes;* sha,ir-u, *a poet-ess;* mulik-u, *a prince-ss;*—a may be met with medially, as in bur a bur, *breast to breast, equal;* lub a lub, *lip to lip, brimful;* sur a pa, *cap-a-pee;* runga rung, *various;* sur a sur, *end to end, entirely,* &c.

Before na of neuter, and other verbs, a makes them active, or causal, thus; buchna, *to escape;* buchana, *to save, preserve,* &c.; busna, *to dwell;* busana, *to people;* soonna, *to hear;* soonana, *to tell, or cause hear;* or when substituted for u so. murna, *to die;* marna. *to kill, or cause die;* kutna, *to cut,* v. n. katna, v. a. buhukna, *to stray;* buhkana, *to mislead;* sumujhna, *to comprehend;* sumjhana, *to explain;*—a and u are frequently dropt, more especially u, when it would be as

troublesome as our e in words like tigress, hungry, angry, &c. never tigeress, hungery, &c.; kumeen, kumeenu, *mean;* unaj, naj, *grain;* ḍal, ḍala, *a branch;* eenṭ, eenṭa, *a brick;* sumujhna, sumjhana, not sumujhana; puṭna, as already stated, not puṭuna.

The nasal ṇ after a does not prevent its inflective and plural e, nor the feminine ee in words like duswaṇ, dusweṇ, dusweeṇ, *the tenth boy, girl,* &c.—aṇ forms the nominative plural of all feminines in ee, which last then becomes iy; golee, *a bullet;* goliyaṇ, *bullets;* choohee, *a mouse;* choohiyaṇ, *mice;* and of some Persian masculines, as saqee, *a cup-bearer;* saqiyaṇ, *cup-bearers;*—a or o, followed by a, generally requires an intermediate y or w to prevent the hiatus of such homogeneous sounds, whence verbs, in ana, ona, have their perfect tense rather in aya, oya, than in a,a, o,a, and such plural inflexions, as ma-yoṇ, *mothers,* duwa-yoṇ, *medicines,* for ma-oṇ, duwa-oṇ, &c.; gana, guwana, *to sing,* &c. chhana, chhuwana, *to shade, overcast,* are formed on this principle, as ga,ana, chha,ana, would be troublesome.

Almost every tense of the verb has a in the singular number, for all the persons masculine, ee for the feminine singular, e for the mascu-

line plural, and iyaṇ, or eeṇ, for the feminine; conjugation therefore is little more than a mere repetition of the declension of nouns, as now illustrated under this letter, or rather significant particle a or u, which are so often interchangeable as to be almost one and the same; whence bandee, for bundee, *a female slave*, with hundreds more.

The learner will do well to acquire a habit of ringing the changes of a e ee iyaṇ oṇ, till they become perfectly familiar to his ear, adverting at the same time to their various uses in grammar; viz. a is almost always a masculine, singular, uninflected sign; e is both a masculine singular inflexion and a nominative plural; ee is a feminine singular, iyaṇ, or eeṇ, its nominative plural; oṇ the plural inflexion of most nouns, in a or u, as formerly stated on the principles of substitution; but oṇ is rather an adjunct to all the rest.

By inflexion is meant that part of a noun or pronoun, which, with the aid of prepositions, or postpositions, forms what are called the various cases of nouns:

I, infl. me, *cases*, of me, to me, &c.
We, infl. us, *cases*, of us, to us, &c.

Gola, *a ball;* gole ka, ke, kee, *of a ball;* gole ko, *to a ball, a ball,* &c.

Gole, *balls;* goloṇ ka, ke, kee, *of balls;* goloṇ ko, *to balls, balls,* &c. goloṇ se, *from, with,* or *by balls.*

The postposition ka itself, coming under the inflective rule of a e ee, should always in the genitive be repeated so, gole-ka, ke, kee, *of a ball, a ball's;* which last translation is, for many reasons, by far the best, and ought alone to be used at first for *of.*

Gole and goloṇ, from gola, are as much inflections from it, as me and us, him and her, are from I, we, he, she, and as such are governed by postpositions in the cases accordingly.

i is the genitive sign of Persian words, as ḥookm i ḥakim, *the order* of *a judge;* but, after a vowel, it becomes e, moo,e sur, *the hair* of *the head.*

When the natural order of adjective and noun is inverted, i or e is thus used, murd i nek, *a virtuous man;* gomashtu,e chalak, *a clever agent;* otherwise nek murd, chalak gomashtu, as in our language.

Neuter verbs, having i as a radical letter in the active or other forms, change it to e or ee.

P,hirna, v. n. p,herna, v. a. *to turn;* veer.

chhilna, v. n. chheelna, v. a. *to rub, scrape*, &c.
sumitna, v. n. sumetna, v. a. *to contract.*

e is the masculine inflexion singular and nominative plural of a or u, to such an extent, that almost every final e may be treated by the learner as an inflexion of a or u, so—Kinaru, *a side, edge*, &c. kinare, *aside, apart;* aga, *front, fore part;* age, *before;* mara, *beaten, driven*, &c. mare, *through, from, by;* neecha, *low;* neeche, *below*, &c. In Persian, e or ee restricts the noun to one, either definite or indefinite, as goole, *a flower individually;* durukhte, *the particular tree*, &c.

e may be met with as a vocative sign, e sahib, *O sir!* a singular postposition among the pronouns, oos-e, *to him, him;* and as the singular affix of the 2d and 3d persons of the aorist or subjunctive, mar-e, *if thou* or *he beat*, &c.; nor must we forget its use already noticed, as a genitive sign, lolee e fuluk, *the courtezan of the sky*, viz. Venus, or the star so called. A retrospective glance at i will show how e is used as an active sign among verbs, whence mitna, *to be erazed;* metna, *to obliterate;* mitwana, *to cause eraze*, &c.

As the final radical of a verb, it is apt to be dropt before another vowel, which will account

for deˌo, *give you;* leˌo, *take you;* becoming simply do, lo, from de, *give thou;* le, *take thou.*

Sometimes e disappears in the aorist and future also, for similar reasons, ho, *if thou or he be;* ja, *if thou or he go;* hoga, *he or it will be,* instead of hoˌe, jaˌe, hoˌega. At other times the hiatus here is obviated by the intervention of w, thus, howe, jawe, howega, and elsewhere by y, or rather the change of ee before vowels to iy, agreeably to pages 23, &c. which contain observations of extensive use in all the Oriental tongues, and peculiarly applicable to Hindoostanee verbs.

By adding ṇ to e, so eṇ, the nominative plural of all feminines, which do not terminate in ee, is formed; bat-eṇ, *word-s;* kitab-eṇ, *book-s;* ubroo-eṇ, *eye brow-s;* in this way also the pronominal dative, and accusative signs plural, oon-eṇ, *to them, them;* besides the aorist plural, mar-eṇ, *if we or they beat;* saweṇ, *if we or they go;* howeṇ, *if they or we be;* sometimes hoṇ hoˌeṇ, for the reasons stated above.

ee has just been treated as the feminine and diminutive sign, naturally flowing from the masculine and augmentative a; luṛka, *a boy;* luṛkee, *a girl;* russa, *a rope;* russee, *a string;* luṛka gata, *a boy sings;* luṛkee gatee, *a girl*

sings; lurke gate, *boys sing;* lurkiyan gatiyan, (or gateen) *girls sing*.

ee is a feminine termination, when the word is not by nature masculine: panee, *water;* motee, *a pearl;* ghee, *melted butter;* jee, *life;* duhee, *curds*—excepted, which are all masculine; as also such words, sipah-ee, *a soldier;* malee, *a gardener*, &c. for the reason now assigned.

Adjectives become nouns, or *vice versa*, by assuming ee; khoob-ee, *good-ness;* bhula-ee, *well-fare;* bura-ee, *great-ness;* beemar-ee, *sick-ness;* wuzn-ee, *weight-y;* puhar-ee, *a mountain-eer;* Khooda-ee, *God-head;* murd-ee, *man-hood;* dost-ee, *friend-ship;* hath-ee, *hand-y;* (whence, *an elephant*, as hath means the *hand*.*)

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* This and similar words, with a final inspirate, are uncommonly troublesome to beginners, though the h be often a very essential discriminative letter as in sath, *with;* bagh, *a tiger;* doodh, *milk;* gurh, *a fort;* koochh, *some;* thus distinguished from sat, *seven;* bag, *a bridle rein;* dood, *smoke;* ghur, *a house;* kooch, *the breast;* and kooch, *a march*. In koochh, with a few such, the h is scarcely perceptible to the ear, and in all the rest, in fact, it is by no means a full very distinct aspirate; sath must not therefore be made sathu nor satuh, but merely sath.

Rusm-ee, *custom-ary;* kitab-ee, *oblong,* i. e. *book-like;* Hind-ee, *India-n;* azar-ee, *disease-d;* occasionally with an intervenient w a or g, eesu-wee, *Christ-ian;* dconya-wee, *world-ly;* chuoksa,ee, *alertness;* chuokus, *alert;* bundu-gee, *slave-ry;* deewanu-gee, *madness;* udhik-a,ee, *over-plus;* sewuk-a,ee, *service.*

As an emphatic, ee and hee are thus used, yih-ee, *this very;* wcoh-ee, *that very;* muen-hee, *myself;* malik-hee, *the owner's self;* something like the e formerly explained, which the Persians call ee.

When final a of infinitives or participles becomes ee, they express instrumental, local, or abstract nouns; kuturnee, *scissars;* koorelnee, *a poker;* orhnee, *a covering;* bustee, *a village;* gintee, *an account;* dhurtee, *the world;* bolee, *speech,* from kuturna, *to clip,* &c.

The second person singular of every tense of the Persian verbs ends in ee; and as an affix to infinitives, in that tongue, it denotes propriety, fitness, &c. kcoshtun-ee, *worthy of death;*

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with a smooth gentle inspiration, as close after the t as l is to r in *curl. purl.* &c. in our language.

khoordun-ee, *eatable*, from the verbs *to kill, to eat*.

When one ee follows another, it is naturally dropt as troublesome, whence kee, dee, pee, lee, see, for kee,ee, dee,ee, &c. the regular feminine perfects of verbs with radical e, or ee.

Generally speaking, ee may be treated as a significant affix in the Hindoostanee, of such extensive use, that practice only can ascertain it; thus, after the a of many active imperatives, it forms a species of abstracts or participials, like our own, and applicable to season, price, &c. kuta-ee, *cutting*; bo,a-ee, *sowing*; dho-la-ee, *washing*; lura-ee, *battle, fighting*, &c.

Followed by the particles an, on, it becomes iy in the nominative and inflexion plural, choo-hiyan, *mice* (unless when the a is omitted, as in choohiyan kheltiyan, or khelteen, *mice play*) choohiyon ko, *to mice*.

O, though sometimes a vocative prefix like e, is generally substituted for the nom. signs a or u, but affixed to every other letter to form the vocative plural of all nouns; beto, *O sons*; bundo, *O slaves*; lurkiyo, *O girls*; kitabo, *O books*;—on has been already discussed as the plural inflexion by substitution, and by addition it must be evident enough in kitabon-ka,

ke, kee, *of books;* ubroo-oṇ se, *from eye-brows;* murdoṇ ke age, *before men.*

O forms the second person of the aorist and imperative plural mar-o, *if you beat, beat you,* and after numerals seems definite; teen-o, *the three;* char-o, *the four;* but intermediately it has a conjunctive or adverbial influence, din o rat, *day and night;* hatḥ o hatḥ, *from hand to hand;* rat o rat, *the whole night.*

In Persian o is the conjunction, and also the pronoun he, o-ra, *to him.*

oo an instrumental or adjective affix, mar-oo, *killing, fatal;* jhaṛ-oo, *a broom;* dekḥa-oo *seemly;* deedar-oo, *sight-ly.*

As a prefix oo resembles the Latin ex, re, &c. oo-jaṛna, *to extirpate, eradicate;* oo-gulna, *to reject, chew the cud;* oo-tarna, *to dismount,* &c. Followed by the nasal ṇ, it denotes the first person sing. of the aorist, mar-ooṇ, *if I beat,* and the indicative of hona, *to be,* hooṇ, *I am.* Sometimes it looks like a privative oo-hooṇ, *no,* from hooṇ or hàṇ, *yes.*

ue—the common vocative sign, ue luṛke, *O boy;* ue dost, *O friend;* constituting also the second and third person singular of hooṇ; hue, *thou art, he is,* made plural by ṇ hueṇ, *we or they are.* As hona, *to be,* was probably at first

hu-na, *to breathe, or be,* we can thus account for the seeming irregularity of this verb, by supposing the ancient regular aorist has now become the present of the indicative hu,oon, hu,e, hu,o, hu,en, omitting the u in hoon; ho, as the verb stands at present, a hypothesis confirmed by the future huega, of which hereafter. This diphthong is very conspicuous also among the pronouns, muen, *I*, tuen, *thou.*

uo, like o, is a conjunction, probably contracted from uor, *and;* as pu is sometimes from pur, *on;* it is a prominent letter in kuon, *who;* juon, *who;* tuon, *that;* and being often interchangeable with o and oo, the scholar should get a habit of treating all three, as one only and the same sound.

hu—appears to be the root of the verb huna, *to be,* now hona, as I have just explained. This letter is peculiar to the third personal pronouns, yih, wooh, he, she, it, but among these and the rest, it is frequently suppressed, whence oonen for oonhen, *them, to them;* toomh, toom, *you:* han or an, means *place* in composition; wuhan, *there, that place;* ha, like y, keera, *a worm;* keeruha, *wormy.*

ah, *a sigh,* is, I think, more expressive than our word, as it must be expressed by a full in-

spiration after a, and being feminine, the nom. pl. is ah-en, the infl. ah-on; ha,e, *alas!* dooha,e, tiha,e, *help, help, alas! alas!* ho, *be;* hue, *is, art;* hoon, *am;* han, *yes;* hee, *very, self;* he, the vocative sign, *O.*

Yu, a useful intervenient consonant between homogeneous vowels, aya, *came*, instead of a,a; kiya, for kee,a, *did;* and kya, for ke,a, *what?* to prevent the hiatus, as formerly illustrated.

Ya, means *or* and *O;* ya khooda, ya eesa, *O God! O Jesus!* also *or God, or Jesus;* ye, *these;* yo, *this;* yoon, *thus.*

When y e i ee or ue, is the prefix of pronominals, it commonly conveys the idea of proximity, expressed in English by this, thus; itna, tantus; kitna, quantus; uesa, talis; kuesa, qualis; idhur, *hither;* kidhur, *whither?* yuhan, *here;* kuhan, *where?* yoon, *thus;* kyoon, *which way? how? why?* uela, *this side;* wuela, *that side;* puela, *farthest off*, &c.

wu, an intervenient like yu, homogeneous with o and oo, as y is with e and ee; it frequently expresses *and*, *wu*-ghueru, *et* cætera; and occurs as a subservient in ordinals, duswan *the tenth;* panchwan, *the fifth;* omitted *ad libitum*, as chuothan, *fourth;* this an may there-

fore be deemed equivalent to our th in eleven*th*, egarhan, &c. and so on.

Every verb having a radical final vowel, assumes and drops w in the aorist and future at pleasure, but the others do not, whence bowe, boe, *he may sow;* bowenge, boenge, *they will sow;* chule, (never chulwe) *he may walk or go.* If the radical (*i. e.* the letter before the infinitive *na*) be ee, the effect is thus, seewe, siye, *he may sew;* seewe ga, siye ga, *he will sew;* partly explained in a former section.

wa, means *a man*, &c.; pesh-wa, *a foreman*, or *leader*, also *open;* wan, wen, ween, noted above as th: wae, *alas!* wae wuela, *lack-a-day!* wah, *bravo!* wah wah, *admirable!*

wooh, wuh, (formerly wa) he, that, it, she.

we, they, wooh bolta, *he speaks;* wooh boltee, *she speaks;* we bolte, *they speak;* we boltiyan, *they* (females) *speak.*

bu bur or ba, a preposition o
ba-hoormut, *with honour, hon*
dut, *with violence, violently;* bu-
pos, right, properly; bur-wuq
ably; dur bu dur, *from door t*
from place to place; roo bu roo
bu roz, *day after day, daily;* l
tice, justly; dust bu qubzu. *sw*

bu sur, *respectfully*, i. e. with hand at head, viz. cap in hand; ba, *father, son*, generally reduplicated baba, (like ma, *mother, mama*,) whence bee, ba,ee, and beebee, *a lady, matron*; baboo, *nobleman*, with ube, *sirrah*, in contempt.

be, *without*, also a useful privative, be-ja, *mal-a-propos, out of place, unseasonably*; be-aram, *restless*, be-dum, *breathless*; be-hoormut, *dishonoured*; intermediately, ja-be-ja, *here and there.*

As b is not only interchangeable with the other labials, but o oo also, the student will not be surprised to meet with seb, se,o, *an apple*; talab, tala,o, *a pond*; tub, tuo, *then*; jublug, juolug, *until*, &c. often tud, jud.—Bi, *dis*, &c bi-lugna, *to dis-join*; bi-lug, *a part*; desee, *native*; bi-desee, *foreign*; bi-chulna, *to retire.*

This letter, being an expletive prefix to Persian imperatives, as bu, bi, boo, be, &c. is much used, boogo, *speak*; bidih, *give*; bya, *come*, &c. probably meaning, do speak, pray give, come along.

In Arabic it is met with so, bil-lah, *by God*, bu Ulee, *by Ulee*, &c.

Bee, the feminine of ba, must not be confounded with bhee, *also*; buhee, *she floated*, also *a ledger*; bhu,ee, *friend, brother*, &c.

Bo, boo, *smell, scent*; likewise *sow*, from bona, *to sow.*

bu, I suspect, is a root denoting stability, time, eternity, whence ub, *now, this time;* kub, *when?* jub, *when;* tub, *then;* bul, *strength;* bar, ber, *time.*

It is curious enough, that in some of the Indian tongues, b is a prominent letter in the future tense, as in abo, ibo, of the Latin; and not less so, that boo, ba, in both Persian and old Hindee differs little from our own verb *be.*

In every numerical series of two, b is the leading letter, baruh, *twelve;* bees, *twenty;* ba,ees, *twenty-two;* butees, *thirty-two,* &c. whence one would suppose, that do, doo, *two,* was formerly ba; *bis, biped, biennial,* &c. confirm the supposition.

pu, as a contraction of pur, means *on, at,* &c. whence oopur, *upon, above,* &c.

phu seems a radical, denoting the blowing with the breath, and the blooming of a flower, or the expansion of any thing; phoonkna, *to blow, breathe;* phool, *a flower;* phul, *a fruit;* phoolna, *to swell;* phulna, *to bear fruit;* phun, *a snake's hood or crest;* phen, *foam, froth;* phootna, *to burst;* phutna, *to crack;* phoolka, *light;* phāha, *a flake:*—pa, pa,e, *the foot, paw;* occasion-

[illegible] [illegible], *[illegible]*; dooble-pa, lean-[illegible], &c.; sur ā pa, *from head to foot*; pa-bund, *[illegible]*; pa,e mal, *trodden, destroyed*; [illegible], *[illegible]*; ap, *self, your honour*, &c.

pee, *a [illegible]*, the root of pee-na, *to drink*, whence, piy-as, *thirst*, viz. a desire to drink; [illegible] root connected with primary objects, [illegible] from its meaning the dawn of day.

[illegible] payn, the same as pa, pue-zar, *a shoe or [illegible]*; pue dur pue, *successively, foot after foot*.

pa, [illegible], *a quarter*, whence puone, *a quar-[illegible]*, as puone teen, 2¾, viz. a quarter less three.

[illegible], *lustre*; op-na, *to polish*; op-chee, *clad in armour*.

fee, fi, equivalent to in, at, per, &c. fil-hal, *at present*; fee guz, *per ell*, &c.

[illegible] is [illegible]d, except as wu, for a significant par[illegible]ough useful enough to express [illegible] w in nuwwab, nuvab, whence [illegible] nabob.

[illegible] been noticed as a plural final in [illegible] on.

[illegible]; raten, *nights*; bol-en, *we or [illegible]*; inh-en, *to these*; bol-een, *they, [illegible])* *spoke*; ah-on, *sighs*; but [illegible] *speak*, unuen, tuen; it is rather

a singular sign, and the same among the ordinals, tees-waṇ-weṇ-weeṇ, *the thirtieth*.

ṇ is also a very conspicuous letter among adverbs of place, as yuhaṇ, wuhaṇ, &c. already enumerated. This ṇ is often redundant, and at times omitted.

n occurs in the genitive of ap, like ka, ke, kee, upna, upne, upnee; and as the infinitive sign it is liable to the very same inflexion, na, ne, nee, as a verbal noun or adjective, according to the concord or government of the sentence. In one verb it is used for the sake of the sound, anke, ake, *having come.*

Some adjectives, &c. are formed by na, doo-na, *double*; bhoot, *a ghost*; bhoot-na, *an imp.*

Under various forms of un; na, ni, nir, this radical may be met with as the paramount sign of negation, privation, &c. na tumam, *imperfect*; ni kumma, *use-less*; nir-as, *hope-less*; nirmul, *limped*; nirala, *uncommon.*

Among the pronouns, the plural is marked by n instead of ṇ, thus in, *these*; oon, *those*; jin, *whom*; kin, *whom*; for the very obvious reason, that mere nasals would make such words seem too insignificant.

Persian and other infinitives are apt to end in this letter, also many pronouns; nul, nus, [illegible]

[illegible], &c. evince the prominent inanity of this sound, corroborated by words in most languages, as nemo, nihil, ninny.

Variously modified n marks feminines and diminutives, malee, *gardener*; malin, *his wife*; dhobee, *a washerman*; dhobin, *a washerwoman*; joolaha, *a weaver*; joolahin, joolahun, *his wife*; sher-nee, *a tigress*. Peer-un, Meer-un, diminutives from Meer and Peer, proper names.

The affix un resembles our *ly*, ittifaq-un, *accidental-ly*; qusd-un, *purpose-ly*.

nuh, *the nail*; nakhoon in Persian.

nuo, nuya, *new*, likewise *nine*.

nue, *a tube, reed, cane, pipe*.

ne, an expletive before active verbs in the perfect tenses, muen ne diya, I gave, muen ne nuheen, *I did not give, or I gave not*.

nu, though in general a simple negative, occasionally [illegible] *or*; koochh *nu* koochh, *something [illegible]*, kubhee nu kubhee; *sometime or other*; [illegible] nu kuheen, *somewhere or other*.

The [illegible] nu, in verse, may be made long, and [illegible]d ne.

[illegible] of na, also an affix to denote [illegible]r-nee, *a pea-hen*.

[illegible] to the pronoun of the first person [illegible] tongues, and in Arabic appli-

cable by a peculiar inflexion to place, instrument, &c.; muqṣud, *destination*; muhkumu, *judgment-seat*; muqtul, *place of execution*; mistul, *a rule*; or reciprocity, as, mooqatulu, *carnage*; moobahuṣu, *argumentation.*

As an affix in beg, khan, *a lord*, m denotes the feminine begum, khanum, *a lady.*

ma, maṇ, *mother*; mah, *a month.*

moo, *hair*; moh, *pity*; muya, *sympathy.*

mooṇh, *face, mouth.*

mue, *wine;* muị, *with*; bu muị, *along with.*

mueṇ, *I.*

meṇ, *in, at, on,* &c.; meṇh, *rain.*

mu resembles the nu in khẉah, mukhẉah; nolens volens, expressed also by huq na huq, the *hocknock* of jargonists. Before the imperative this negation commonly assumes t, as mut, *dont.*

muo, some places or towns are so called in India.

lu, ru, differently modified with the vowels, as *al, el, r, ar,* &c. appear as radicals denoting possession, agency, existence, &c. which will be found, in some measure, to pervade our own and other tongues, puh-la, *first*, doos-ra, *second*, tees-ra, *third*, the *s* of these seems merely for the sound.

Sometimes these letters occur as mere subservients, in nir-as, *hopeless*, dholana for dho,ana, *to cause wash*, &c.

ra, re, ree, is to the first and second personal pronouns, &c. what ka, ke, kee, is to every other word in the genitive; mera, mere, meree, *of me, my, mine*; tera, tere, teree, *of thee, thy, thine*; huma-ra, re, ree, *our, our's*; toomha-ra, &c. *your, your's*. In Persian, ra is equivalent to ko, *to, for*, o-ra, *to him*.

re, o, bap re, *O father*; ma ree, *O mother*.

reh, a sort of fuller's earth.

rah, *a road*; rah-ee, *a traveller, wayfarer*.

roo, *the face*; roo bu roo, *face to face*; ab-roo, *reputation*; ub-roo, *eye-brow*.

rooh, *the soul*.
rue, *rate, ratio*.
ru,ee, *bran*.
ra,ee, *mustard*.
ra,e, *opinion*.

These, and others like them, prove the absolute necessity of great accuracy in pronunciation, as thousands such are met with in the Hindoostanee.

The palatials t d, with their aspirates th dh, are little if ever used as significant or even expletive particles, nor am I yet aware of their application as Sunskrit radicals.

d very often becomes a harsh r, and t sometimes the soft r; as such they will occasionally

be met with affixed to other words: thus, chumra, *leather*; chumree, *cuticle*; cham, *hide*; pugra, *a large turban*; pugree, *a small one*; pug, *one very large*; and though this application of ra, ree, ur, ar, do not always hold good, they may nevertheless be traced as subservient affixes of some sort or other, in many words terminating as above.

tho will often be heard in counting so, ek tho, *one* (knife, &c.); panch tho, *five* (chairs, &c.); and must be carefully discriminated from to, the mere expletive, hue to, *he is I believe*.

t seems a leading letter in the second personal pronoun, too, tuen, *thou*; toom, *you*; tera, *thy*, &c. the correlatives, tuon, tuhan, tuesa, &c. It is moreover the paramount sign of the present tense, immediately after the root of the verb, and before the a, e, ee, een, of masculines and feminines in both numbers; marta, *I, thou, he*, (males) *beat*; marte, *we, you, they*, (males) *beat*; martee, *I, thou, she*, (females) *beat*; marteen, or martiyan, *we, you, they*, (females) *beat*.

In the old verbs the use of t was even more obvious as a present sign, murun, *to die*; murut, *he dies*, &c.

te, the old word for se, *from*, sometimes sitee.

ta, *that, to, till;* affixed, *ness,* sum-ta, same-*ness;* komul-ta, soft-*ness.*

tha, *was, had, did;* the, thee, theen, &c.

thah, *a bottom, ford;* u-thah, *bottom-less.*

tuh, *fold, doubling, down, below.*

to, *that, also,* &c. in Persian, thou, and often contracted and affixed as ut or simply t.

too, toon, tuen, *thou.*

tuo, *then, yes, well;* like tub, *then.*

This letter takes the lead in every series of three, under the various forms of tee, ti, tree, tir, te, and in many compounds from this number; thus, doo ha,ee, *twice alas!* ti ha,ee, *thrice alas!* ti-pa,ee, *a tripod;* tri-sool, *trident.*

ut or iyut, like the affix ta, will be found in many words; thus, admiyut, *humanity,* shukh-siyut, *self-importance,* and padshah-ut, *king-dom.*

at, Arabic plural sign, warid-at, *accident-s;* moofrid-at, *simple-s.*

at, the custard apple, affixed like ta booht-at, *abundance,* from buhoot, *much,* sometimes a,et, puncha,et, *an assembly,* a jury of *five.*

ath, *eight* (in composition); uth, ur, us, as.

ot, *shelter, cover;* uti, *very* in Sunskrit.

tue, *a fold, ply,* correlatively, *as many, so many.* after kue, jue, *how many, so many.*

tue, *passing over;* tue-kurna, *to cross.*

tu,een, like ko; but a compound postposition requiring ke, murd ke tu,een, *to the man*, or simply *the man*.

The other dentals are seldom of much use etymologically, except d, very conspicuous in the third persons of Persian verbs.

De, *give*, *let*; de,o, do, the plural; ane de, *let come*; do, doo, *two*, used in several compounds, as

doosra, *a second*; doona, doogna, *double*.

donon, *both*; doodila, *distracted*; lit, *two-hearted*; doo ha,ee, ti ha,ee, *twice and thrice alas! help! help! justice! justice!*

s being convertible with h, in duh, dus, *ten*, mah, mas, *a month*, &c. we can so far account for it as the pronominal inflexion in yih, is; wooh, oos; though more difficult to trace it in jo, jis; kuon, kis; tuon, tis, &c.

su, denotes association, su-kha, su-khee, *a comrade*; suhna, *to put up with*, *bear*; sujjun, *a lover*.

sa, se, see, son, *like*; a particle of similitude discernible in uesa, wuesa, juesa, tuesa, kuesa; from yih, wooh, jo, tuon, kuon, or kya, meaning like this, that, which, &c. it means also *ish*, as kala-sa, *black-ish*, hura-sa, *green-ish*.

se, *from, with, by, to,* &c. sometimes sitee, and formerly son, te, &c.

sa, sometimes is used discriminatively, as kuonsa, juonsa, tuonsa, ko,eesa, *whichever, which of two, or many,* &c.; it often requires ka after the noun, huewan ka sa, *brutal;* lurke ka sa, *boyish;* ungoor ka sa, *like a single grape.*

sah, *a banker;* si, *three;* si puhur, *3 o'clock;* sitara, *a three-stringed instrument;* sisalu, *triennial;* si goshu, *triangular.*

so, *the same, so, he;* so, *sleep thou;* so,o, *sleep you.*

soo, as a prefix, expresses any thing good, soor, *angel;* soochal, *good conduct,* &c. whence perhaps sona, *to sleep,* also *gold,* both of which the Asiatics are very fond of; sohna, *to fit, become,* evidently from soo and hona contracted to sohna.

suo, sue, 100.

sayu, saye, *shade.*

sa,ee, *zealous;* sa,ee, *earnest to bind a bargain;* sa,een, *master, lord.*

sahee, *a porcupine.*

su,ee, *exertion, endeavour.*

sh, of little use except in ish, at the end of Persian roots, or imperatives, as posh-ish, *cloth-*

ing, saz-ish, *collusion.* In Persian, sh sometimes expresses the third personal pronoun.

sho, *a washer*, in composition; deg-sho, *a scullion*; moordu sho, *a corpse cleaner*.

z and zh, unless as a contraction of uz, *from*, &c. in the Persian, have no significant power.

za, from zadu, *born*, means a son; mir-za, *a knight*, being literally meer-za, *the son of a lord.*

jun, juna, have the same import in Hindoostanee, muha-jun, high-*born*; soowur ka juna, *a pig*, or hog's *son.*

zee and zoo, as prefixes, mean *possessed of*, &c.; zee-rooh, *possessed of life*, *living*; zoo-foonoon, *artful.*

chu, chee, eechu, sundooq-chu or -chee, *a box*; deg-chu, or -chee, *a pot*; bagheechu, *a small garden*, from sundooq, *a chest*, deg, *a large pot.*

* cha, or chae, *tea*; chah, *desire.*

chi, *what?* chhee, *fy!* chhee chhee, *fy for shame!*

chee, a particle both of diminution and agency, bundooq-chee, *musquet-eer*; tumboor-chee, *a drum-mer.*

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* Many words with final a assume e in this manner, to which the learner must constantly advert in his progress among the Oriental tongues.

chhu, *six*; in comp. s, chhi chhe; soluh, *sixteen*, is a change and contraction of chhu uor duh, *six and ten*.

chuo, in comp. *four*; chuo-duh, *fourteen*; chuo-goshu, *quadrangular*; chuo-gird, *around*; chuo-kunna, *circumspect*; lit, four-*eared*.

j denotes the relative state of pronominals and adverbials, jo, *who*; juonsa, *whichever*; joee, *whoever*; jub, *when*; juhan, *where*; juesa, *so, like which*; jitna, *so many*; jita, *so much*; jue, *as many*; jyoon, *just as*; jidhur, *whither*; joheen, *as soon as*.

k is generally interrogative, kuon, *who?* kya, *what?* kub, *when?* kuonsa, *which?* kuhan, *where?* kuesa, *how?* kitna, kita, kue, *how much, many?* kyoon, *why?* kidhur, *whither?*—k. contraction for kurna, as h. d. a. r. &c. is respectively for hona, dena, ana, rukhna, &c.

ka, ke, kee, a genitive, possessive, or adjective sign, to be always translated by *'s*, and treated as an adjective affix; ubka sal, *now's year*, viz. the present year; ubke sal ka khurch, *this year's expence*; ubke sal ke khurch ko, *this year's expence for*; oos ka bap, *his or her father*; oos kee ma, *his or her mother*; oos ke bap se, *from his or her father*; oos kee ma ko, *to his or her mother*; oos ke do bhaee, *his or her two*

brothers; oos kee do buhinen, *his or her two sisters.*

kee is often the fem. of kiya, *done, made,* &c.; yiz kee, *he said,* as stated in page 73.

ko, *to, for, at,* or simply the accusative sign; ghore ko do, *give* (to) *the horse;* ghore ko mut maro, *dont beat the horse.*

uk, ak, k, the agent, &c. puer-ak, *a swimmer;* sewu-k, *a servant;* mend-uk, *a frog;* ghuo-k, ditto, from *swim, service, a ditch,* and ghuo ghuo, *the cry of a frog,* the largest of which are the best teachers I know of the burr, or Northumberland r, expressed by gh in my system, in this hoarse ghuo ghuo of the Indian frogs, which certainly articulate the sound required with great precision in their responsive salutes from one brink of a water to the other, during the rainy season in Bengal. If cats occasionally converse by a modulation of their voices not unlike the human speech, the frogs and crows of the East are not behind them in these gutturals of speech kha, qa, gha; and I have often heard the Indian *starling,* or muena, pronounce the word sahib, *master,* more correctly than most of our countrymen in the Eastern hemisphere, who generally say *sab,* instead of

sau-hib, with a full, manly, distinct sound of the long syllable sa and the expirated hib.

As a diminutive sign, k or uk is conspicuous in murd uk, a man*ikin*, tifl'uk, *a little* child, &c.

ke, kur, *as, having, ly;* mar-ke, mar-kur, *having beaten;* sometimes mar-kurke, mar-kur-kur, kyoon̥-ke, kyoon̥-kur, *because, as how;* jan-kur, knowing-*ly*.

ki, *that, who, which, saying*.

koo, *bad*, opposed to soo, koo-chal, *misconduct*, koo-d̤hung, *un*-mannerly.

kue, *how many?* ku,ee, *several*.

que, *reaching, vomiting*.

g applies to the future tense of verbs, affixed to the aorist terminations oon̥ e en̥ o, and prefixed to the masc. sing. and plural a e, or the feminine ee, een̥, iyan̥; ja,oonga, ja,ega, ja,enge, ja,oge, ja,oongee, ja,egee, ja,engeen̥, ja,ogeen̥, &c. *I will go*, and so on.

The foregoing significant particles will prove so truly convenient for the analytic and synthetic process with Oriental vocables, on which very great proficiency in the Hindoostanee must ultimately depend, that I cannot now resist the impulse to furnish every facility of this sort to the inquisitive scholar, by way of exercise to his memory, before he applies his judgment

progressively in the derivation and composition of words, as they pass in review before him, through the whole of the examples. Under this impression, I have collected below, the most common prepositive, adjunctive, and intermediate inseparable particles, (or words used as such) which could not appear before as mere letters, that they also may be learned completely by heart with the postpositions, &c. which follow in pages 103, 104, &c.

Prepositives.

ghuer, *other*,	ghuer suheeh, *in*-correct.
khilaf, *opposite*,	khilaf uql, *un*-reasonable.
kum, *less*,	kum zor, pith-*less*.
udum, *without*,	udum foorsut, leisure-*less*.
bud, *bad*,	bud soorut, *ill*-favoured.
zisht, *ill*,	zizht roo, ditto, ugly.
pust- } doon- } *low*,	pust- } doon- } himmut, *il*liberal.
tung, *narrow*,	tung dil, *narrow* minded.
goom, *lost*,	goom hosh, *in*sensible.
door, *bad*,	door mut, *un*-wise.

which have all a privative, negative, or defective tendency, in a variety of compounds, such as the instances here produced, merely for the

learner's future guidance through innumerable derivatives of the same species in this and all languages.

The particle la has been omitted in its proper place, though like na of great use as a privative: la-char, help*less;* la-ghurz̤, *dis*-interested; la-ḥul, *in*-explicable.

kh̤oosh, *pleasant,*	kh̤ooshṭubụ, *good*-humoured.
khoob, *good,*	khoobṣoorut, *well*-favoured.
nek, *virtuous,*	nek mizaj, *good*-natured.
shuh, ⎫ *grand,*	⎧ shuh rah, *high*-way.
ra,e, ⎬ *royal,* &c.	⎨ ra,e baṇs, *the royal* bamboo.
raj, ⎭	⎩ raj haṭh, *the head* market.

express *good* in their compounds; the three last often apply to the vegetable and animal kingdom, importing *bulk, excellence,* &c.

qabil, *able,*	qabil ịlaj, remedi*able.*
laịq, *proper,*	laịq suza, punish*able.*

sometimes the order of the words is inverted in these and other examples.

ṣaḥib, ⎫ *lord, master,*	⎧ ṣaḥib ụql, a wise *man.*
meer, ⎬ &c. like *prædictus.*	⎨ meer ṃujlis, a president.
uhl, ⎭	⎩ uhli kar, a trades*man.*

ziyadu, foozool,	denote *excess*,	ziyadu tulub, *exorbitant*; ziyadugo, *talkative*; foozool-khidmut, *officious*.
hum, *with*, ek, *one*,	concord, &c.	hum muktub, a school-*fellow*; hum dil, *unanimous*. ek jins, *congenial*; ek dil, *unanimous*, &c.
neem, udh,	*half*,	neem pokht, *half* dressed. udh moo,a, *half* dead.
pesh, *before*,		pesh-wa, fore-*man*.
pus, *after*,		pus khoordu, *leavings*.
dur, *in*,		dur soorut, *in* case. dur kar, *in* need.

Adjunctives.

hut, wut,	*ness*, &c.	kurwa hut, bitter*ness*. buna wut, manage*ment*.
gee,		tazu gee, fresh*ness*.
pun,		mota pun, fat*ness*.
puna,		bewa puna, widow*hood*.
ana,		ghur ana, house*hold*.
anu,		nuzur anu, *a present*, &c. zun-anu, womens *appartments*.
eenu,	sal eenu, yearly- / roz eenu, daily- *pay*, *wages*, &c. / chob eenu, wood*en*.	

the three last denote, *fees*, *fines*, *places*, adjectives, &c. as above.

wala,	man, &c.	doodh wala, a milk-*man*.
wal,		kot wal, *police officer*.
wuya,		nuchwuya, a *dancer*.
iya,		mukhun iya, a butter-*man*.
waha,		hul waha, a plough*man*.
aha,		duor aha, a run*ner*.
hara,		lukur hara, a wood-*monger*.
war,		oommedwar, a *candidate*, hope*ful*.

The whole of the foregoing assume various forms in composition, such as al, el, eela, uela, har, uha, era, which are used as adjectives, agents, &c. thus, rus eela, *juicy*, *luscious*; ghur-uela, *domestic*; pa,el, *sure-footed*, *a good pacer*; sump era, a snake-*catcher*, with many more.

In the feminine with many nouns they occur so:

walee, *woman*, doodh walee, a milk-*woman*, cheere walee, *a virgin*, ruseelee ankh, *a luscious eye*.

kar, bud kar, an evil-*doer*, kisht kar, *a planter*.

gar, khidmut gar, *a waiting servant*, goonuh-gar, a sin*ner*.

gur, suoda gur, a trad*er*, saboon gur, a soap-*boiler*.

dar, dookan dar, a shop-*keeper*, zumeen dar, a land*holder*, farm*er*.

The whole of the above, and a number below.

imply maker, doer, holder, keeper, &c. as agents in *er* or adjectives of our language.

burdar, *bearer*, hooqqu burdar, a pipe *man*, nishan burdar, standard *bearer*.

bur, *carrier*, pueghum bur, *a messenger, prophet*, ruh bur, *a conductor*.

ban, *keeper*, bagh ban, a garden*er*, durban, a door-*keeper*.

wan, —— garee wan, a cart*er*, kishtee-wan, a boat-*man*.

man, —— goon man, an art*ist*, boodh man, a wise *man*.

baz, *player*, shutrunj baz, a chess *player*, rindee baz, a wench*er*, dum-baz, a puff*er*.

kush, *drawer*, tar kush, a wire *drawer*, hooqqu kush, *a smoker*.

saz, *maker*, zumanu-saz, a time-*server*, sookhn-saz, *an orator*.

geer, *taker*, rah geer, *a wayfarer*, dust geer, *a patron*, goolgeer, snuff*ers*.

furosh, *seller*, mue furosh, a wine *merchant*, puneer furosh, a cheese-*monger*.

khor, *eater*, khoon khor, khoon khwar, *a murderer*, blood-*thirsty*.

khwar, *drinker*,	shurab-khwar, or khor, a wine-*bibber*, sood khor, *a usurer*.
khan, *teller*,	qissu khan, a story-*teller*, Farsee khan, a Persian *scholar*.
go, *speaker*,	durogh go, *a liar*, rast go, *a teller* of truth, candid.
undaz, *thrower*,	gol undaz, *a gunner*, teer undaz, *an archer*, burq undaz, *a musqueteer*.
chula, ——	gol chula, *a cannoneer*.
cheen, *seizer*,	sookhn cheen, *a carper* at words, gool cheen, *a florist*.
rez, *shedder*,	khoon rez, *a shedder* of blood, a murderer, rung rez, *a dyer*.
kun, *digger*,	gor kun, a grave-*digger*, moohur kun, a seal-*engraver*.
zun, mar, } *striker*, *killer*, &c.	{ rug zun, *a phlebotomist*, rahzun, butmar, *a robber*, highway-*man*, *foot-pad*, &c. chiree mar, a bird-*catcher*.
shikar, *catcher*,	mahee shikar, a fish-*catcher*, ahoo shikar, a deer-*catcher*.
les, *licker*,	rikabee les, a plate-*licker*, *a sycophant*, *a toad-eater*.
doz, *sewer*,	khuemudoz, a tent-*maker*.
sho, *washer*,	deg sho, a pot-*washer*, *a scullion*, moordu sho, a corpse-*washer*.

dan, *knower*, hisab dan, an account*ant*.
indu, —— nuwees indu, a writ*er*.
bos, *kissing*, pa bos, *kissing the foot*, dust bos, *kissing the hand*.
jo, *searcher*, ueb jo, a fault *seeker*, *a critic*.
shunas, fuhm, } *knower*, &c. { qudur shunas, *a discerner* of merit, *a patron*, kuj fuhm, *perverse*.
suwar, *mounted*, &c. shuh suwar, a swift *rider*.
nusheen, *sitting*, tukht nusheen, *seated* on a throne.
bukhsh, *giver*, khuta bukhsh, *a pardoner* of sins.
posh, *hider*, purdu posh, *a concealer* or *winker* at faults.
purust, *adorer*, shikum-purust, a belly-*worshipper*, *an epicure*.
purwur, nuwaz, } *protector*, &c. { ghureeb purwur, *protecting* the poor, yuteem nuwaz, the orphan's *friend*.
bund, *binder*, jild bund, a book-*binder*, nuul bund, a farrier.
amoz, *taught*, nuo amoz, *a novice*, *tyro*, &c.
purdaz, *manager*, kar purdaz, *managing* business, *a factor*.
nooma, *shewer*, rah nooma, *a conductor*.
ashob, *inflaming*, dil ashob, *inflaming* the heart.

fureb, *stealer*,	dil fureb, a heart-*stealer*, *a mistress.*
ungez, *exciter*,	atush ungez, *an incendiary*, fitnu ungêz, *a mutineer.*
azar, *disturber*,	murdoom-azar, *a tyrant.*
koosha, *opener*,	mooshkil koosha, *a solver* of difficulties.
goodaz, *melter*,	dil goodaz, heart-melting, *affecting*, tun goodaz, *melting* the body, *enervating.*
ruo, *walking*,	tez ruo, *swift-footed.*
been, *seeing*,	pesh been, fore*seeing*, *provident.*
khwah, / undesh, / tulub, } *wisher*, *thinker*, &c.	{ khuer khwah, a well-*wisher.* / door undesh, *provident.* / rishwut tulub, *wanting* a bribe, *corrupt.*
soz, *burner*,	alum soz, *burning* the world, *a great beauty*, *a tyrant.*
ufshan, *shedding*,	gool ufshan, *scattering* roses.
fishan, ——	ushk fishan, *shedding* tears.
ufroz, *illuminating*,	buzm ufroz, *cheering* an assembly.
mohun, / rooba, } *attractor*,	{ mun mohun, / dil rooba. } heart-*alluring.* / ahun rooba, *the magnet.* / kuh rooba, *amber.*

zadu, zad, za, } *born*, &c. { shuh zadu, king's son, *a prince*. khanu zad, *domestic*. wilayut za, *born* abroad.

bhur, *full*, *all*, &c. { pet bhur, a belly-*full*. rat bhur, *all* night. din bhur, *the whole* day. kumur bhur, *up to* the waist.

jog, *able*, khane jog, eat*able*, peene jog, drink*able*.

wur, awur, } *possessing*, { jan wur, *having* life, an animal, dilawur, *brave*.

mund, fayudu mund, profit*able*, *beneficial*.

wunt, bul wunt, power*ful*, *strong*.

nak, huol nak, fear*ful*, *timid*.

geen, ghum geen, sorrow*ful*.

een, chob een, wood*en*.

sar, shurm sar, *full* of shame, *ashamed*.

aloodu, gurd aloodu, dust*y*, khoon aloodu, blood*y*.

amez, mukur amez, deceit*ful*.

goon, neel goon, blue *coloured*.

fam, gool fam, rose-*coloured*.

mail, subzee mail, green*ish*.

the last ten or twelve adjunctives apply to possession of *quality*, *colour*, &c.

dan, nas dan, a snuff-*box*, numuk dan, a salt-*cellar*.

khanu, bawurchee khanu, the cook-*room, kitchen.*

ghura, bhoom ghura, a ground *floor* or *cellar*.

muhul, chor muhul, *a seraglio.*

sura,e, hurum sura,e, *ditto.*

sala, sal, tuk sal, *the mint*, ga,o sala, a cow-*house.*

gah, aram gah, a sleeping *room.*

stan, Hindoo-stan, *India.*

istan, gool-istan, a rose-*garden.*

usthan, dew usthan, *a temple, house* of God.

shun, gool shun, a rose *bed.*

zar, lalu zar, a tulip *bed.*

baree, goolab baree, a rose garden.

waree, phool waree, a flower garden.

gunj, nuwwab gunj, viceroy-*market.*

gola, lon gola, the salt-*market.*

tola, tolee, } muchhlee tola, fish-*street*, &c.

abad, ukbur abad, the city of Ukbur, viz. Agra.

nugur, chundur nugur, moon-*town*, our Chandernagore!

poor, ghazee poor, hero-*town.*

shuhr, unoop shuhr, the incomparable city alias *Anopshire!*

gurh, futih gurh, *Fort* Victoria.

bhoom, beer bhoom, warrior-*land.*
bazar, qasim bazar, the *market* of Qasim.
khund, rohil khund, the Rohila *country.*
ganw, chut ganw, lamp-*town.*
mala, rag mala, a song or tune *book.*
namu, shah namu, the *book* of kings.
the whole from *dan* might be termed local adjunctives, as they all seem to imply some *place, repository, town,* &c.

The intermediate particles have been almost all discussed among the significant letters or syllables, in pages 65, and 77, pur, *on*, dur, *in*, and ka, *of*, excepted; dugha pur dugha, *tit for tat*, afut pur afut, calamity *on* calamity, puc dur puc, *successively*, khet ka khet, *the whole field*, are examples enow to show the nature of such compounds.

Simple Postpositions.

ka, ke, kee, like—ra, re, ree, na, ne, nee, *of*, *'s*, *to*, &c.
ko, *to*, *for*, *at*, *in*, &c.
pur, *on*, *at*, *after*, *by*, &c.
se, sitee, *with*, *from*, *by*, *to*, &c.
men, *in*, *on*, *after*, *at*, &c.

tuk, tuluk, lug, toree, le, *to, up to*, &c.
hokur, *through, by*.
have been termed *simple*, from their governing the mere inflexion of the noun, seldom or never with it requiring ke, kee, &c. though the compounds often drop these, and rest satisfied with the simple inflected word, particularly pas, oopur, and a few others. Pur ko, pur se, men se, ke tu,een ko, ke pas se, as a sort of reduplicated postpositions, are used like our own,—from within, from below, &c.

I have inserted ra and na, &c. above, rather to show their great affinity to ka, ke, kee, than to have them also considered, like ka, postpositions, for they are merely pronominal genitive signs, like our own *mine, thine, his, her, your*, &c. *His* being just a contraction of he's, *i. e.* of him, may help to explain the ooska, ooske, ooskee, *his, her*, in Hindoostanee; if we advert also to the Latin suus, sua; cujus, cuja; kiska, kiskee, *whose*, viz. *who's, of whom*, applying as adjectives to *his, her, whose*, in concord with the noun; sua mater, ooskee ma, *his* or *her* mother.

Feminine Postpositions.

ṭuruf, janib, *near, towards, side.*
ṭuruḥ, *manner, like, way, mode.*
khaṭir, *for, sake, mind, heart.*
muurifut, *by, through, means, medium.*
nisbut, *respecting, compared with, relation.*
have been so called because they require kee, ree, and nee, of the words which they govern, (being in fact all feminine nouns, used elliptically as postpositions) while the compounds (as masculines in the same manner) take ke, re, ne.

Compound Postpositions.

tueen, *to, for,* &c.
kune, *to, for,* &c.
pas, *near, to, with, nigh to,* &c.
yuhan, wuhan, *chez, at, 's, here, there.*
nuzdeek, qureeb, nere, or, *near, by,* &c. *with.*
oopur, *above, upon, besides.*
neeche, tule, *below, beneath, under.*
undur, bheetur, *in, within.*
bahur, *out, without, abroad.*

sat,h, sung, sumet, soodhan, humrah, shamil, *with, together, along with*, &c.
hat,h, *to, with.*
peechhe, buud, buuduz, *after, behind.*
pure, oodhur, oosturuf, oospar, *on that side, beyond.*
wure, idhur, isturuf, ispar, *on this side.*
age, samhne, sunmookh, rooburoo, mooqabil, hoozoor, hote, ruhte, *before, against, opposite, in presence of*, &c. &c. *during.*
aspas, chuogird, gird, gird pesh, *around, about.*
buruks, bur khilaf, *in opposition to, contrasted with, vice versa.*
ghueruz, bujooz, wura,e, siwa,e, bughuer, chhor, bina, bidoon, *besides, except, without.*
beech, beechmen, durmiyan, mud, mabuen, *between, among, amid, in*, &c.
waste, subub, ba,is, liye, karun, mare, laluch, *for, on account of, through, from, by*, &c.
iwuz, budul, sunte, bumunzili, *instead, for.*
burabur, moowafiq, qabil, bu moojib, misal, musl, manund, *like, according to.*
la,iq, moonasib, *worthy of, proper for.*
huqmen, *in regard to, respecting.*
war par, *through and through.*

Though the simple postpositions cannot well occur prepositively, the compounds often do, and, in this way, the noun is frequently be-

tween them both, siwa khooda ke, or khooda ke siwa, *besides* God. The Persian prepositions, be, bur, mui, pesh, &c. are sometimes found so in the Hindoostanee, in which a number of other words, meaning *reason*, *place*, *sake*, *side*, *way*, &c. may be met with as postpositions, like huqq, *right*, above, to which men, *in*, *with*, &c. is of course either expressed or understood in such sentences as, beemar ke huqq men ubhee shurab uch-chhee nuheen, *with regard to the patient, wine is not good at present*, meaning, *as far as concerns, in respect to, considering*, &c.

Local Adverbials.

Yuhan, *here*, wuhan, *there*, kuhan, *where?* juhan, *where*, tuhan, *such* or *that place*, kuheen, *somewhere, anywhere*, uor kuheen, *elsewhere*, kuheen nuheen, *nowhere*, hur kuheen, *everywhere*, kuheen nu kuheen, *somewhere or other*, juhan kuheen, *wherever*, yuhan kuheen, *hereabouts*, wuheen, *that very place.*

idhur, *hither*, oodhur, *thither*, kidhur, *whither?* jidhur, *whither*, tidhur, *that place.*

Yuhan se, *hence*, wuhan se, *thence*, kuhan se, *whence?* &c.

Temporal Adverbials.

* ub, *now*, kub, *when?* jub, *when*, tub, *then*.

aj, *to-day*, *now*, kul, *yesterday* or *to-morrow*, purson, *the day before* or *after*.

ub tuk, aj tuk, hunoz, *hitherto*, *yet*, kub tuk, *how long?* jub tuk, *until*, jub se, *since*, kub se, *whence?* &c.

tub tuk, *so long*, aj kul, *now-a-days*, ubhee, *just now*, *immediately*, &c.

kubhee, *ever*, kubhee nuheen, *never*, kubhee kubhee, *some-times*, *seldom*, kubhee nu kubhee, *sometime or other*, roz roz, *daily*, bar bar, *often*, kue bar, *how many times*, jue bar, *so often*, tue bar, *as often*, pher or phir, *again*, baree baree, *alternately*, ek bar, *once*, do bar, *twice*, &c. tis pur, *thereafter*.

Adverbials of Quality, Quantity, Number, Manner, &c.

uesa, *so*, wuesa, *such*, kuesa, *how?* juesa, *as*, tuesa, *thus*.

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* It is rather singular, that all the derivatives of this word frequently change b to d or o, whence kud, *when?* juo lug, *until*, &c.

ita, *this much*, oota, *that much*, kita, *how much?* jita, *so much*, tita, *thus much.*

itna, *so many*, ootna, witna, *that many*, kitna, *how many?* jitna, *so many*, titna, *that many.*

yoon̤, *thus*, woon̤, *that way*, kyoon̤, *how?* jyoon̤, *as, so*, &c. tyoon̤, *that way*, &c. yoon̤ kur, *this way*, kyoon̤ kur, *how? what way?* &c.

kuˌee, *several*, kue, *how many?* jue, *as many*, tue, *so many.*

khoob, *well*, khurab, *ill*, &c. from the adj. *good, bad*, &c. puhle, *first, rather*, doosre, *secondly*, &c.

han̤, *yes*, nu, nuheen̤, *no, not, nor, neither*, kyoon̤ nuheen̤, *why not?* ulbuttu, *certainly*, mootluq, *not at all*, hurgiz, *by no means, never*, mut, *don't.*

shayud, *perhaps*, ho to ho, *may be.*

yuun̤e, *viz. to wit, namely*, nuheen̤ to, *otherwise, else.*

ulug, *apart*, jooda jooda, *separately*, ek ek, *one by one.*

milkur, leke, *together*, uks̤ur, *generally.*

buhoot, ziyadu, *much, too much, very*, uor, *more*, bus, *enough*, qureeb, *almost*, thora, *little*, bura, *great, very*, goya, *as if*, sirf, fuqut, *only.*

Conjunctions.

uor, uo, o, wu, *and;* bhee, *also, even, both, likewise.*

ya, khwah, chaho, *or, either*, to, tuo, pus, *well, then.*

ugur, gur, jo, *if*, ugurchi, *although*, jubki, *since.*

kyoon kur, *because, wherefore*, isliye, *therefore.*

ki, jo, ta, *that, whether, when*, go ki, *provided.*

siwa, *except*, wurnu, *unless*, tis purbhee, tuobhee, *still, nevertheless, at least*, such, *truly*, such kur, *indeed.*

pur, lekin, *but*, umma, mugur, wulekin, bulki, *nay, morevover*, hurchund, *although*, tahum, uzbuski, halanki, *still, notwithstanding*, bu shurt ki, *on condition that, provided.*

Interjections.

Shabash! afreen! wah wah! kya khoob! dhuni dhun! wah jee! kya bat hue! denote *joy praise*, like our *bravo! well done!* hae hae! hue hue! wae wae! wae wuela! imply *grief*, as *alas! lackaday!* chhee chhee! chul chukhe! doorho! indicate *aversion, disgust, fye fye! be-*

gone! choop! choop ruho! *hush! silence!* bus, *stop! plenty!* soono! kyoon jee! *hear! you sir!* bap re bap! *father father!* ma ree ma! *mother mother!*

After what has been laid down in page 40, no one can find fault with the collection here made of all the most useful words in the language, which, as postpositions, adverbs, conjunctions, &c. often run so much into each other's divisions, that they cannot well be discriminated so exactly as could be wished. Among them all, hee, *ever, just*, &c.; sa, *as;* kur, *as;* liye, wastu, *account;* turuf, *side, ward;* turuh, *manner;* an, dhur, *place;* ta, *quantum;* is, *this;* oos, *that;* kis, *what;* se, *from*, &c. will be very conspicuous; but kisliye, *wherefore?* &c. are so easily resolvable, like *qua propter*, and similar words in the Latin and other tongues, by re-perusing the significant particles, and the chapter on the composition and derivation of words in this Work, that we need not enlarge farther.

In proportion as the student acquires a knowledge *by heart* of these vocables, selected in the foregoing pages for that express purpose, before he proceeds to the sentences hereafter given, in support of grammatical rules, the more readi-

ly will he comprehend the drift of every example, especially if he will at the same time progressively encrease his mental store of adverbials from my Dictionary or Vocabulary, which can always be consulted for nouns, verbs, &c. as they may be required to explain any portion of Hindoostance composition, when, from the context, the meaning is not quite obvious. Every real student will reflect on my earnest remarks in the preface, so applicable to the matter in hand; and in every practicable case of this kind should trust almost as much, if not more, to his own genius and resources, as to research and pains with any lexicon whatever.

—— has been termed man's surest guide through life, and his great boast over the brute creation; yet animals are less subject to error, though they trust almost entirely to ——, in the grand objects of their care and existence. To man —— seems artificial, while to brutes —— appears intuitive; the former therefore requires something very like ——, before he can trust to ——, in which the latter are said to have no —— whatever, their hopes being limited to this —— alone.

The scholar must now learn, from thought alone, to fill up the blanks of the preceding sentence as well as he can, and in future to do the very same thing with every Hindoostanee paragraph, of which he may happen to know, or find in a dictionary, the same proportion of words, as he does in the English above, remaining ignorant, however, of the rest, as they are supposed to be produced by his own manly perseverance and deep reflection.

The fruits of such efforts will be stamped with different degrees of value, as the learner feels impressed with the idea, that he in some measure discovered them himself, or owed them to the labours of another person. As the first, they will be fondly cherished and retained long in his mind, like the darling children of his own fancy and judgment, while, in the latter view, they may be more frequently treated as a mere spurious breed, and committed to a very fallible stepmother's charge, viz. the memory only. The man who cannot *think*, will not easily be taught, by this or any book, his own language, far less a foreign tongue, so difficult as those of the East in general are : I must therefore beseech my pupils, in this stage of their progress, to commence seriously with the art and

practice of *thinking*, more fully elucidated in the Preface, to which they may hence refer with every advantage.

Hindoostanee Declension of Terminating Letters or Particles.

	Singular.	Plural.	
Nominative	a or u.	e, like the singular inflexion.	
Inflexion	e	oṇ, by substitution for a or u of the nom. singular.	
Gen. Uninfl.	e ka.	oṇ ka,	meaning *of* -*'s*, and being a sort of possessive or adjective form.
Ditto Infl.	e ke.	oṇ ke,	
Ditto Femin.	e kee.	oṇ kee.	
Accus. and Dat.	e ko.	oṇ ko, *to* or *for*.	
Vocative	e re.	o, substituted for a or u.	
Ablative	e se.	oṇ se, *with*, *from*, *by*, &c.	

Nouns terminating with every other Letter.

Nom.	b, d, ee, &c.	when masc. b, d, &c. and to fem. eṇ is added, or aṇ, if they end in ee.
Infl.	none	oṇ is added to the nom,
Gen. Uninfl.	— ka.	oṇ ka. sing. the ee of

Singular.		Plural.	
Ditto Infl.	— ke.	on ke.	which, however, generally becomes iy before an, on, as golee, *a pill*, goliyan, goliyon, *pills*.
Ditto Fem.	— kee.	on kee.	
Accus.&Dat.	—ko.	on ko.	
Voc.	— re.	o.	
Abl.	— se.	on se.	

The learner may now form as many cases, with the whole of the postpositions, as he pleases, giving them such names as will most readily convey the idea intended, by the words so used, viz. donative, locative, instrumental, social, &c. but he should ever recollect, that the simple postpositions require the inflexion, if any, of the noun, while the compounds govern the inflected, and the fem. postpositions, the feminine genitive. thus, gole ke pas, *near the ball;* bundon kee khatir, *for* (the sake of) *slaves;* bandee ke sath, *with the slave girl;* bandiyon kee turuh, *like slave girls;* though it must be confessed, that ke is frequently omitted, ghur pas, *near the house.*

When a or u, as exceptions, happen to be indeclinable, they fall under the rule for nouns in b, d, ee, oo, &c. dana, *a wise man* or *wise men;*

dana ka, ke, kee, &c. dana,oṇ ko, &c. bula, *evil;* bula,eṇ, *evils;* bula,oṇ ka, ke, kee, &c.

Adjectives are declined exactly as nouns, only they have not the inflexion oṇ nor aṇ, when their accompanying nouns have them.

gora murd, *a fair man.*	gore murd, *fair men.*
gore murd ka, ke, kee, *of a fair man,* &c.	gore murdoṇ ka, ke, kee, *fair men's,* &c.

gora, *a European.*	gore, *Europeans.*
gore ka, ke, kee.	goroṇ ka, ke, kee.

khoob luṛka, *a good boy.*	khoob luṛke, *good boys.*
khoob luṛke ka, ke, kee, &c.	khoob luṛkoṇ ka, ke, kee.

khooboṇ ka, ke, kee, *of the good,* opposed to— *of the wicked,* budoṇ ka, ke, kee.

bhulee luṛkee, *a good girl.*	bhulee luṛkiyaṇ, *good girls.*
bhulee luṛkee ka, ke, kee.	bhulee luṛkiyoṇ ka, ke, kee.

Comparison in Hindoostanee is very simple, and greatly assisted by se, meaning *than,* or by the words like our *very, more, most,* &c.

lurke se lurkee goree hue, *the girl is fairer than the boy;* lurkee se lurka gora hue, *the boy is fairer than the girl;** lurka buhoot gora hue, *the boy is very fair;* pur lurkee oos se uor goree, *but the girl is more fair* or *fairer;* such wooh sub se goree hue, *true, she is the fairest of the whole.*

Pronouns.

They follow the general rule of declension, with some slight deviations, so:

Nom.	mueṇ, *I.*	hum, *we.*
Infl.	moojh, *me.*	hum or humoṇ, *us.*
Gen.	me-ra, -re, -ree, *of me,* and *my, mine.*	hum -ara, -are, aree, *of us, our, ours.*

too, tueṇ, *thou;* toom, toomh, *you,* declined exactly as above.

N. yih, *he, this, she, it;* wooh, *he, that,* &c. ye, *they, these;* we, *they, those.*

I. is, *him, her,* and *it, this;* oos. *him,* &c. in or inhoṇ, *them, these;* oon, oonhoṇ, *them, those.*

And in like manner are the interrogative, relative, and correlative, pronouns declined.

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* Lit. *boy than girl fair is—girl than boy fair is;* a transposition which finely elucidates the nature of Hindoostanee construction, thus contrasted with our language.

kuon, kis, *who?* juon, jo, jis, *who;* tuon, tis, *that*, &c.

ko,ee, *any*, has kisee, and kya, *what?* kahe, in their respective inflexions.

ap, *self*, is commonly up-na, -ne, -nee, *own*, in the gen. though it also often admits of ka, ke, kee, instead of na, ne, nee.

In the same member of a sentence the pronoun and its possessive form cannot follow each other, as in our language, but rather take upne, upnee. *I will go to my house;* muen upne (never mere) ghur ko ja,oonga, *if you will go to yours;* ugur toon upne (never toomhare) ghur ko ja,o, *and he to his;* uor wooh upne (never ooske) ghur ko.

They nevertheless say, *I and my brother*, as we do, muen uor mera bha,ee; *he and his friend*, wooh uor ooska dost; *they and their sisters*, we uor oonkee buhinen.

The pronouns yih, wooh, *he*, *this*, *that*, &c. are of course also adjectives.

N. yih lurka, *this boy*,	ye lurke, *these boys.*
I. is lurke,	in lurkon, never inhon lurkon.
N. wooh lurkee, *that girl.*	we lurkiyan, *those girls.*
I. oos lurkee,	oon lurkiyon, never oonhon.

though as mere pronouns, inhoṇ and oonhoṇ be in constant use.

We may here recapitulate, that moojh-e, toojh-e, is-e, oos-e, kis-e, tis-e, are equivalent to moojh-ko, &c. as hum eṇ, toom heṇ, in heṇ, oonheṇ, &c. are to humko, humoṇ ko; and at the same time obsĕrve of the other pronouns, that with other nouns in oṇ they do not retain it, hum log, *we people;* hum teen buhiṇeṇ, *we three sisters;* hum teen buhinoṇ ko, *to us three sisters;* hum teenoṇ se, *from us three;* humoṇ pur, *on us.* Mere, tere, humare, toomhare, occasionally supply the place of moojh, &c. or *vice versa,* but more rarely.

While ra is to the two first personals, what ka is to all nouns, the last may, by the intervention of a noun, be used after moojh, toojh, hum, toom, so—moojh ghureeb ka bap, *the father of poor me;* toojh bechare kee ma, *the mother of helpless thee;* hum duolut mundoṇ ke ghoṛe, *the horses of us wealthy;* toom bhuloṇ kee bat, *the speech of worthy you.*

As the active preterite expletive ne inflects declinable nominatives, mueṇ and tueṇ excepted, the learner must not be surprised to meet with inflexions as nominatives, thus; kuon aya, *who came?* wooh admee jis ne diya, *that man*

who gave; tis ne mara, *he beat or killed;* muen̤ ne dekḥa, *I saw;* oos ne pukṛa, *he seized.*

Having thus given an abstract, or bird's eye view of declension in this language, for the benefit of the general grammarian, in his rapid flight through this region of Oriental philology, we shall next proceed to a similar sketch of the only conjugation to be found in the Hindoostanee tongue.

The auxiliary verb has been sufficiently discussed among the significant particles, we may therefore observe once for all, that *na*, *to*, being dropt, the root of the verb remains, which is moreover always the imperative second person singular; pal-na, *to* foster, foster-*ing*, with ne, nee, but the terminations alone will suffice in this way, as they will all branch off from the root of any verb, in this order; pal-a, -ee, -e, -een̤, or -iyan̤; -ke, -kur, -kurke, -kurkur, &c.; of which the subsequent scheme will give the learner an adequate notion, by studying the whole with due attention to the root pal, from pal-a, *nourished*, to pal-kurke, *having* nourished. This part of the verb very conveniently expresses many of our adverbs, bḥoolkur, *inadvertently*, i. e. *having* forgotten.

	m.	f.	m.	f.	m. & f.	m.	f.
muen̤,	-a	-ee			hoon̤,		
tuen̤,			-ta,	-tee,	hue,	tha,	thee,
wooh,					hue,		
hum,		-een̤		-teen̤,	huen̤,		
toom,	-e and		-te,	or	ho,	the,	theen̤,
we,		-iyan̤		-tiyan̤,	huen̤,		thiyan̤,
	ed, en, &c.				am, &c. have, &c.	was, did, had, &c.	

-a -ee, -e and -iyan̤ (ed, en, &c.) forms the past tense and participle, to which, by prefixing t, we have the present of every Hindoostanee verb.

	m. & f.	m.	f.		
muen̤,	-oon̤-				-ke,
tuen̤,	-e-	-ga	-gee		-kur,
wooh,	-e-				
hum,	-en̤-		-geen̤		-kurke,
toom,	-o-	-ge	or		kurkur,
we,	-en̤-		-giyan̤		

-oon̤-, -e-, -en̤-, -o-: the aorist *be*, and also the imperative, omitting e of the second person singular. With— -ga -gee, -geen̤, -ge or -giyan̤ is formed the future *will or shall be*, viz. oonga, ega, enge, oge, &c. of all verbs. -ke, -kur, -kurke, kurkur, having, as the past participle.

N. B. Pal, *nourish thou*, sometimes *having nourished*, is the root of the whole from pal-*na*, *to* nourish, to pal *kurkur*, *having* nourished, fostered, &c.

Hoo,a expresses our *been, is, was,* according to circumstances, and often appears to have no meaning at all, it is therefore omitted or expressed on such occasions at the discretion of the speaker; muen hoo,a hoon, &c. *I have been,* &c.; too hoo,a tha, &c. *thou hadst been,* &c.; panee gurm hue? *is the water hot?* han gurm hoo,a, *yes it is hot.* There may be a very nice distinction in the use of the present and perfect, apparently promiscuously, but it seems not less obscure than, he is arrived, he has arrived, &c. in our own language.

A species of second future of hona is formed from the indicative, instead of the aorist, viz. hoonga, huega, huenge, hoge, expressive perhaps of some doubt. A future, or polite imperative, is commonly formed by affixing iye, or iyo, to the imp. sing. second person, as, ja,iye, ja,iyo, *go, pray go;* and, *you will be pleased to go,* also expressed by ja,iyega.

With other verbs, instead of iye, &c. ja,iye occurs, or, changed thus; deejiye, *pray give;* keejiye, *please do;* kha,ja,iye, *pray eat,* or kha,iye.

There are no irregular verbs in the language, because kiya, *done,* moo,a, *dead,* are merely redundants from keena, moona, the old words for kurna, *to do;* murna, *to die.*

Hooa, liya, diya, guya, are easily accounted for; the last would have been gaya, did not that mean *he sung*, and sometimes jaya still is used in its regular form.

It may be proper to remark, that hona means *to be, exist, remain*, &c. besides being like *esse*, often used inversely with datives for the verb rukhna, *habere, to have*, with which the learner will be on his guard, when translating the languages of India.

The expletive ne, before preterite active verbs, will be best learned from practice; but the scholar must recollect, that when nominatives are used accusatively, the verb agrees with them rather than with its own proper nominative, and that accusatives, on the other hand, with ne, keep the verb in an indeclinable state entirely so; lurkon ne lurkiyan mareen, *boys beat girls;* lurkiyon ne lurkon ko mara, *girls beat boys;* a curious regimen, which will soon become familiar by a little attention, as the rule certainly runs through the whole language, with very few exceptions. The pluperfect is often substituted for the perfect, sipahee kul aya tha, *the soldier came* (lit. had come) *yesterday;* and the other tenses, like those in most languages, run much into each other.

Before the tyro can possibly pronounce well, with ease and fluency conjoined, he will find it absolutely necessary to read and ponder over the whole of the preceding sheets, at least ten times, if he at the same time be resolved to comprehend the subject thoroughly, previous to his farther advancement in this language, a measure which I recommend sincerely to him, from a conviction, that he will yet feel grateful for the present importunity on my part, as his progress afterwards will certainly both delight and astonish himself. Not less than twenty readings of the extract from my Ultimatum, in page 50, will suffice to enable any scholar to read it with equal facility as so much Latin or English; but these readings must be performed in a loud audible voice, either for the reader's own ears to admonish and correct him as he proceeds, or for his fellow students, as hearers, to make their own remarks on the performance progressively, with the most beneficial effects to every one concerned in such a pursuit.

A literal version of the first paragraph in the story of Sukoontula, carefully compared with the translation in page 54, may throw such light on the subject as will render the student's

future labour light as a feather; I shall consequently indulge him with it in this place.

"Now forewards story of thus relation is, that the wilderness in besides God of, her any care taking person not was, but a bird her over own wings of shade making was, this from, her name is Sukoontula. There fallen is she weeping was, tears of pearls eye-lids on stringing was, milk for taking mouth opening remained had, hands feet own continued striking had, when protector of world—own favour made, that Kunn saint somewhere bathing for gone had, just as that quarter from turned out, saw, that this what power divine is! that new flower of parterre to, flower place from far having seen, bewildered in manner of nightingale picture became, rolling pearl orphan like was, but ground on, rolling it of seeing, he sorrowful became."

However uncouth, redundant, preposterous, or defective, this *verbatim et literatim* translation may seem, it cannot be much more so than a similar view of other tongues would often exhibit; and as the present mode is, after all, the most rational groundwork for rendering one language into another faithfully, the scholar may now, by way of exercise, turn my

bald version here into the best English in his power, and then let him compare it with mine in page 54. Such a habit once acquired, will not only, in the first instance, give the learner a great command of words, with an accurate idea of the grammatical arrangement and idiom of the Hindoostanee, but may hereafter qualify him as a most faithful and expert translator or interpreter of Eastern tongues.

Taking it for granted, that my advice has been studiously followed, and the comparison made accordingly, it will probably appear, that my version cannot stand the test of rigid examination, and, on the whole, in point of elegance, may fall greatly short of my pupils efforts to excel me. To anticipate defence when the objections are unknown, might be premature, and to repine at superior talents would prove me illiberal in the extreme, more especially while stimulating my young friends to enter the lists in a fair trial of skill with their instructor.

I shall next analyse the first paragraph of the story, and as every word of it will be found in the Vocabulary, the student cannot be better employed than in finishing the whole, as I have begun, either at present, or when he has

deliberately perused all the grammatical portion of this Work. See page 50, as we proceed.

Ub, *now*, *well*, whence ubhee, *just now*, *immediately*, *already*, le ub, *well then*, ub tub, *on the go*, *just a-going*, and many others; age, *before*, *on*, *forwards*, *henceforth*, &c. inflected from aga, *front*, *forepart*, whence several derivatives, distinguishable by the initial ag or ug, all connected with the radical meaning; dastan, *story*, *narrative*, *novel*, *romance*, &c.; ka, *of*, *'s*, agreeing with buyan, *detail*, *relation*, the nominative of hue, *is*, dastan ka buyan hue, *story's detail is*; yoon, *thus*, *in this way*, *so*, from which yoon hee, *just so*, *for nothing*, *without labour*, &c.; Hindoostanee zooban muen ne yoon hee seekhee, I learned the Hindoostanee tongue, *the best way I could*, *without taking any pains to acquire it*, may safely be said by many a Jargonist, who is not aware, that yoon hee expresses so much in this useful language; ki, *that*, *who*, *which*, *when*, *saying*, *thus*, *as follows*, &c. a handy little word, which practice will elucidate much better than precept; oos, *the*, *that*, *it*, *him*, *her*, inflexion of wooh, generally implying remoteness of the object; but when proximity is not essential, wooh is more applicable to our *he*, *she*,

is used indefinitely than yih, *this person or thing nearest or last spoken of*; ooss here an adjective in concord with jungul, *a desert, wood, wild, waste, wilderness, jungle!* &c. but governed by the postposition men, *in*, &c. siwa, siwae, *besides, except, save, but*, placed prepositively, though one of the compound postpositions; Khooda, *God*, an exception to the general rule of nouns in a, u, being inflected to e; ke, *of*, 's, as, &c. often apparently redundant, being the inflected genitive sign governed by siwa, a compound postposition, for which in English we cannot always find any meaning; khooda ke siwa, will necessarily be rendered by us, *besides God*, the Almighty *excepted*, &c. in which, ke, as a significant word, can have no place, though on other occasions it may become *to*, as in hookm ke moowafiq, according *to* orders.

ooska, *her, his, its, of her*, &c. From the nature of the English language, more attention is paid to the gender of the possessive person than the thing possessed of; in Latin and Hindoostanee it is the reverse, whence ooska ghur, *his or her house*; ooskee kitab, *his* or *her* book; ooska bap, *suus pater*, *his* or *her* father; ko,ee, *any*; khubur, *care, heed, intelligence, notice, news*, ke lene, *taking*; infl. of lena, *to take*, being go-

verned by wala, *man*, *person*, *one*, &c. in the compound here used; khubur lene wala, *a protector*, *guardian*, *friend*, *care-taking-person*, in the masc. to agree with Khooda, *God*.

Nu, *not*, tha, *was*. In the Oriental tongues, sound logic and grammar go often hand in hand, where with us they seem to separate, and in no instance more than in negative sentences like—I saw no body; I will give him nothing; he is nowhere to be found; no soldier will be permitted, &c. which can be rendered in Hindoostanee by no other mode than—I saw not any body; he is not anywhere; any soldier will not be permitted; and, *I will not give him any thing*, muen oosko koochh nuheen doonga.—Were we asked how it was possible to see nobody, nothing, &c. the question might puzzle us, and our answer could not be very satisfactory to people who make speech and common sense more subservient to each other than we do, at least in such examples as the present, not less perplexing than the ungrammatical phrase, *my* lord, used by one man individually, or a thousand together, when addressing a peer of the realm. Her of any protector was not—we would change to—she had no protector—or, she had not a protector—a case in point which

will illustrate the subject, as well as a hundred more could do.

Pur, *but, yet*, &c. which may always be discriminated by position from pur, *on, above*, as this last never can be initial, though pur, *a feather*, may; ek, *a, an, one*; pukh-eroo, *a bird, fowl*, &c. from punkh, punchh, *a wing*, &c.; eroo, a modification of ar, er, hara, noted in pages 83 and 96; oos, *her, him, it*; pur, *over*; upne, *own*, inflected to agree with puron, *wings*, governed by ka, *of*, in concord with sayu, *shade, shadow, shelter, protection*, &c.; kiye, inflected from kiya, the redundant past participle of kurna, anciently keena, *to do, make, act*, &c. This form, and the inflected present participle kurte, *doing*, bear some analogy to the Latin ablative absolute, explicable in the Hindoostanee so— sayu kiye hoo,e kee halut men, *in the state of sheltering*. You will see him *coming*, oosko ate (hoo,e kee halut men) dekhoge; I hear them speaking, oon ko bolte soonta hoon, that is, bolte hoo,e kee halut men, *in the act of speaking*; tha, *was, stood, remained*, &c. probably the perfect tense of the verb thana, *to stay, remain*, now obsolete, which would regularly be tha,a, subject, like kee,ee, to the elision of the final homogeneous vowel, as stated in page 78

Is, *this*, to which bat, *a word, circumstance, affair, matter, particular*, &c. is understood, being like *res* and *negotium* in Latin, of great use in the Hindoostanee; se, *from*, to be carefully discriminated from se, inflected from sa, *like, as, ish*, of page 87; ooska, *her*, agreeing with the masc. noun nam, *name;* Sukoontula, the *Sacontala* of Sir William Jones; hooa, *is, was*, &c. In the use of such verbs, we and the Hindoostanees differ greatly. If told by any of us, which we would be very apt to do, "the man you saw yesterday in my house was my uncle," they would probably, with a smile, observe, "and *is* he not your uncle to-day," or with a look of condolence, might enquire how, when, and where he died, because their own idiom teaches them in all such sentences to use *is* for *was*, unless the person spoken of be since dead, and no longer the relative in question. On similar grounds, where we mention our having been at a particular time in a given place, thus,—recollect we also *were* that year at Dihlee,—they would often use *are*, so—yad rukho hum bhee oos sal Dihlee men huen.

Wuhan, *there, that place;* puree, *fallen*, fem. past part. of purna, *to fall*, with its auxiliary sign hooee, *is*, frequently redundant, and of

course omitted; wooh, *she, he, it*; rotee thee, *crying was*, imperf. indicative fem. third person singular, in unison with wooh, *she*; ansoowon, infl. plural of ansoo, *a tear*, properly ansoo,on, for which consult pages 33, 35, &c.; ke, *of*, plural, to agree with motee, *pearls*, this being one of the very few nouns in ee, which are not feminine by this termination, enumerated in page 71.

Pulkon, *eye-lids*, pl. infl. of puluk, whence the u is dropt, as explained in pages 65, 66, governed by men, *on, in*, &c.; pirotee thee, *threading was*. It would require the hair-splitting genius of Eastern poets to divine the climax of beauties in the sentence before us, which they would term a sweet string of the most lovely pearls, formed by the eye-lashes of the child, piercing the lucid globules as they are shed by the eyes, rendered still more brilliant by minute pearly drops strung around them. This may be to Oriental fancy very fine, though it rather militates against our sounder judgment on all such similies, and the childish jingle of rotee and pirotee, with which, I recollect, the Hindoostanee bard was so delighted himself, that his eyes literally sparkled with joy, as he exclaimed, after a most signifi-

cant but ineffable clink of the tongue, kya khoob! *how charming!*

Doodh, *milk*, ke, *of*, *for*, governed by liye, *taking*, *account*, resolvable like kiye, already elucidated, into liye hooe kee halut men, *in the state of taking*; moonh, *mouth*, *face*, &c.; pusar ruhee thee, *stretching*, *remained*, *had*, the pluperfect of the continuative verb pusar ruhna, *to remain* stretching, from pusarna, *to stretch*; hath panw, *hands*, *feet*; upne, *own*, plural in concord with hath panw, in the nom. pl. used for the accusative. Mar ruhee thee, *striking*, *remained*, *had*, just such another verb as the last, from marna, *to beat*, *strike*, *kick*, *drive*, and *kill*, &c.

ki, *when*, *then*, *that*, &c.; purwurdu-gar, *the protector*; i, *of*; alum, *the world*; ne — has no meaning though an active perfect expletive of constant occurrence in this language, before every perfect tense of transitive verbs, which has no present form; muen ne mara, *I killed*; toom ne nuheen mara, *you killed not*; wooh marega, *he will kill*; hum marte the, *we were killing*; too ne mara tha, *thou hadst killed*; upna, *own*; fuzl, *grace*, *favour*, &c.; kiya, *made*, *did*, *acted*, &c. whence the use of ne; jo, *when*, *as*, *that*, *if*, *who*, &c.; Kunn, moonee, *a saint*, *the holy man*; kuheen, *somewhere*; nuhane, *to bathe*,

inflected by ko, *far*, similar to our old infinitives, *for to drink*, *for to speak*, still common in the East; chule ṭhe, *gone*, *had*, in the plural, out of respect to the saint, though an individual, which is the common practice, and like our own address to one person, *you were* angry, you are pleased, instead of *thou wast; thou art*, retained by the Quakers very grammatically, though now-a-days rather a quaint mode of speaking to any one; joṇ, appears contracted from joheeṇ, *just as*, *the moment*, *instantly as*; coe, *that*; ṭuruf, or ṭurf, *side*, *quarter*, &c.; se, *from*, *on*, *at*, &c.; ho nikle, *came out*; perfect tense, third person, plural for singular of the verb ho nikulna, *to turn out*, *come out*, *issue forth*, &c. a compound of hona, *to be*, and nikulna, *to issue*, &c.

The perfect should be nikula, but is generally contracted in such verbs, as by page 66

We form similar verbs with the help of adverbs, which often materially alter the nature of the original; and the same effect follows in Hindoostanee, by the coalition of two verbs, thus; kaṭna, means simply, *to cut*; kaṭ-ḍalna, to cut *off*, from ḍalna, *to throw*, equivalent in composition to *off*, *away*, as dena, *to give*, de-ḍalna, to give *away*.

The reader may, by consulting the Sections on the Verbs, acquire the most ample information on a subject, which he will soon find of the utmost importance in this language; dekha, *beheld, saw, perceived, observed*, &c.; ki, *that*, yih, *this*, kya, *what?* qoodrut, *power;* i, explained in page 68, under murdi nek, *a man virtuous*, for nek murd, *a virtuous man;* ilahee, *divine*, hue, *is;* yih kya qoodruti ilahee hue! implies *wonder, admiration*, &c. of the divine power, as we say,—alas! what a man he was!—when shall we see his like again? so do the natives of India, with congenial feelings, exclaim,—hae kya admee tha! ooska burabur phir kub dekhenge? in other words,—he was an honest fellow, and we ne'er shall see his like again; jo, *which, that*, &c.; is, *this;* soorut, *manner, way, appearance, countenance*, &c.; se, *in, from, with, by, on*, &c.; nuzur, *sight*, atee, *coming*, feminine, to agree with soorut, of that gender from its termination t; hue, *is*, oos, *that*, nuo, *new, fresh*, &c.; gool, *flower, rose;* e, for i, *of;* chumun, *a bed, parterre, walk, garden*, &c.; ko, the accusative sign, governing retrospectively the only inflectible word, oos, *that*, near it; gool-istan, flower-*place, rose-bed, garden*, a famous book of Suudee's, which, like other roses,

[illegible] literary and moral thorns; se, *from*, [illegible] *far*, *away*, *remote*, &c.; dekh, *having seen*, the root or imperative of dekhna, *to see*, *behold*, &c. used for the preterperfect participle, dekh-ke, dekh-kur, &c. as in pages 120, 121; hue-ran, *bewildered*, *distracted*, *perplexed*, *fascinated*, &c. In this and goolistan, the n is made nasal, merely for the sake of the verse, which is frequently the case in all such words, bu, *in*, one of the prepositions noticed in pages 107, and 77; rung, *manner*, *style*, *colour*, *way*, i, *of*, bool-bool, *the nightingale*, supposed by the Eastern poets to be captivated with the rose's blushing charms; i, *of*; tusweer, *picture*, *painting*, *image*, &c. used here, either from the nightingale's partiality to the rose as the picture of beauty, or from some story of a painted rose, with which the bird may have been fascinated; ho gue, *became*, the perfect tense in the third person plural of ho-ja na, to *become*, which is rather expressed here as to *be go*, though ho-ana, *to become*, be occasionally used; ghultan, *rolling*, *tossing*, *tumbling*, *agitated*, &c.; door, *a pearl*; e for i; yuteem, *orphan*; doori yuteem [illegible] mon term for what we call the [illegible] pearl, as a non-pareil; see, *like*, *as*, in the form [illegible] with Sukoontula, *vide* page 87, which this ex-

ample will farther elucidate, oon ko khooda ne hum son bunaya hue, God made them *like* us; thee, *was*, lek, for lekin, *but*, khak, *ground, earth, dust*, &c. pur, *on;* ghultani, for ghultanee, *agitation*, from ghultan, *agitated;* ooskee, *her*, in concord with the fem. noun ghultanee, dekh, as before; we, lit. *they*, but from veneration for Saint Kunn, used for wooh, *he;* dilgeer, heart-*seized, sorrowful*, &c. see page 97; hogue has been just mentioned.

A sedulous examination of this analysis will do more to pave the way for analysing the remainder of the quotation, or any other piece of Hindoostanee, than a thousand mere rules acquired by rote, with which a poor school-boy's memory is generally overloaded, like an ass's back, while his mind is allowed to remain as empty of thought, its proper food, as a heron's belly is of meat; whence from our public seminaries we have spouting automatons in abundance, who seldom evince great mental energy or conception, till they learn the positive necessity through life of thinking and acting for themselves, rather as intelligent, efficient beings, than sheer, passive machines or vehicles of useful knowledge.

In the whole of the preceding process, I have purposely omitted the technical terms, *verb*, *noun*, *adjective*, &c. as self-evident in English to every man, who can expect any real information from this performance, on which he ought not to enter, if still ignorant of the first grammatical principles in his own mother tongue, or if yet unable to generalise the grammar of any language, he may have preposterously learned before his own, so as to be applicable, with a few trifling exceptions, to every other in the world, which we could very readily accomplish, were we invariably to begin at the right end, with vernacular speech, on sound principles first.

For persons whose education has been conducted on a rational, thinking system or plan, the preceding sheets of this publication, retrospectively studied as recommended, will suffice to make them already very promising Hindoostanee scholars; but for those who, from youth, inexperience, and want of thought, must follow the humdrum track of grammarians, the subsequent pages may contain superior advantages, being more in detail, and rendered easier, from repeated rules or observations, better calculated by dint of hammering, to drive some-

thing into every body, whose soul is sluggish enough to require hard knocking, before one can rouse it to persevering exertion, even during this very essential pursuit of future ease, honours, and fortune, in the distant regions of the East, through the medium of the grand colloquial speech of all India.

The Noun,—and first of the Article.

1. The articles a, the, as in Latin, are commonly inherent in the simple noun, kitab la,o, may signify, according to circumstances, either bring *a* or *the book*, consequently every noun almost may assume a or the in declension, and elsewhere, thus; beta, *a son*, or *the son;* bete ka, *of a son*, or *the son;* murd, *a* or *the man;* murd ka ke kee, *of a* or *the man;* murdon ka ke kee, *of men*, or *the men.*

2. Ek, *one*, sometimes ko,ee, *any*, express the indefinite a, an; and wooh, *he, she, it, that;* yih, *he*, &c. *this;* hee, or ee, *very*, the definite article *the*. In Arabic words, ul is used, as ulqoran, *the* koran.

Declension.

3. Nouns are declined, like those of both ancient and modern languages, on the twofold principle of inflexions and postpositions combined in one, which still exists among our pronouns, I, me; thou, thee; he, him. The necessity of the inflexion or oblique in all the real cases here, cannot escape the most superficial English scholar, although the mere nouns like —of a man, to a man, from a man, can give no adequate idea of pronominal inflexion in that tongue.

4. Particles termed, from their apparent preposterous situation, postpositions, perform the office of our prepositions, in the formation of the various cases of every noun, which must then appear, if declinable, in the inflexion, as our—of him, to him, from thee; never—of he, from thou.

5. Except the nom. gen. and voc. the number and names of the various cases depend entirely on the nature of the postpositions, which the learner may subdivide into objective, dative, locative, social, instrumental, ablative, causal, communicative, &c. thereby forming as

many cases as he pleases, in the true spirit of logical subdivision.

6. The postpositions so nearly resemble the prepositions of other languages, that none of them require any particular notice here, but ka, of, 's, which last is by far the most convenient, as the possessive or adjective form, in almost all translations from the Hindoostanee.

7. Ka, *of*, *'s*, has not only all the governing qualities of a postposition in the Hindoostanee, but is itself a declinable adjunct, that admirably proves the intimate connexion between genitive and adjective forms in most languages. As an adjective affix, which every scholar should consider it, ka, ke, of the masculine, inflexion, and plural, becomes in the feminine kee for both numbers, without any further inflexion; in government it is retrospective, but in concord prospective.

8. Ka, followed by a masc. sing. noun, which is not affected by any subsequent postposition, may be termed the nominative or simple possessive case, uorut ka beta, *a woman's son*; ke is the same in its inflected or plural state, uorut ke bete ka, *a woman's son's*, or *of a woman's son*, uorut ke dus bete, *a woman's ten sons.*

9. Kee is the foregoing genitive sign preceding a sing. or plural feminine noun in every case: murd kee betee, *a man's daughter*; murd kee betee ka beta, *a man's daughter's son*; murd kee betiyan, *a man's daughters*; yih kam kee kitab hue, *this is a book of use*, or *a use-ful book*; wooh koochh kam kee nuheen, *that is not of any use*, *or is a useless book.*

10. The postpositions are simple and compound; the first require the mere inflexion of a noun, while the second govern its inflected or feminine genitive. The simple hardly exceed twelve in number, but the compounds are many, as may be seen in pages 103, 105, &c.

11. Ka, *of*, *-'s*; ko, kune, *to*, *for*; se, sitee, *from*, *by*, *to*, *with*, *on*; pur, *on*, *at*, *by*; men, *in*, *at*; and the rest are a species of primitive particles, whose satisfactory deduction is now very difficult; on the contrary, sath, *with*; pas, *near*; tueen, *to*, *for*; waste, *for*; age, *before*; hath, *hand*; mare, *through*, *from*; liye, khatir, *for*, are generally nouns, adjectives or verbs, which require ke or kee between them and the noun.

12. Bete ka, *of a son*, or *a son's*; beton-se, *from sons*; beton ke hath, (with verbs of selling) *to sons*, and bete ke sath, *with a son* ought

now to demonstrate the difference of simple and compound postpositions, because the last example, including all such, is merely elliptical of beṭe ke saṭh meṇ, *in a son's company*, or *in the company of a son*, saṭh in reality meaning *company*, as saṭhee does *a companion*.

13. Almost every word which terminates in e may be considered as inflected from a; the postpositions therefore that end in e are generally mere inflexions; beṭe ke age, *before the son*, when analysed, is beṭe ke age meṇ, *in front of the son*, aga being a noun which signifies *front*, *van*, *forepart*, &c. ghur ke peechhe, *behind the house*, or *in the house's rear*, ghur ke peechhe meṇ.

14. Simple postpositions seldom govern the inflected genitive, but compounds frequently require the mere noun or inflexion only, the intermediate ke being dropt, beṭe pas, *near* a son; beṭoṇ age, *before* sons.

15. When the compound postposition is otherwise a feminine noun, like ṭuruh, *manner*, *way*; khaṭir, *sake*, *for*; ṭuruf, *side*; nisbut, *relation*; the intermediate ke becomes kee, beṭe kee khaṭir (ko), *for* (the sake of) a son; lurkee kee ṭuruh (meṇ or se), *like* a girl; on the very same elliptical principles as the rest; because were

men or se added to the last example here, it would be just—*in a* girlish *way*, or, *in the manner of a* girl.

16. Although, strictly speaking, three or four declensions may be found in the Hindoostanee, it will be convenient here to reduce the whole to two, because every noun which ends in a u, or an, is declined like beta, *a son*, thus:

First Declension.

Singular.	Plural.
N. beta, *a son.*	bete, *sons.*
G. bete, ka, ke, or kee, *of a son*, or *a son's.*	beton ka, ke, or kee, *of sons*, or *sons'.*
D. bete ko, *to a son.*	beton ko, *to sons.*
A. bete ko, *a son.*	beton ko, *sons.*
V. bete re, *O son.*	beto, *O sons.*
A. bete se, *with, from,* &c. *a son.*	beton se, *by, with,* &c. *sons.*

N. purdu, *a curtain.*	purde, *curtains.*
G. purde ka, ke, or kee, *of a curtain*, or *a curtain's.*	purdon ka, ke, kee, *of curtains.*
D. purde ko, *to a curtain.*	purdon ko, *to curtains.*

Singular.	Plural.
A. purde ko, *a curtain.*	purdoṇ ko, *curtains.*
V. purde re, *O curtain.*	purdo, *O curtains.*
A. purde se, *from,* &c. *curtains.*	purdoṇ se, *with,* &c. *curtains.*

Second Declension.

Singular.	Plural.
N. murd, *a man.*	murd, *men.*
G. murd ka, ke, or kee, *of a man, a man's.*	murdoṇ ka, ke, or kee, *of men, men's.*
D. murd ko, *to a man.*	murdoṇ ko, *to men.*
A. murd ko, *a man.*	murdoṇ ko, *men.*
V. murd re, *O man.*	murdo, *O men.*
A. murd se, *with,* &c. *a man.*	murdoṇ se, *from,* &c. *men.*

17. Nouns in a, aṇ, and u, instead of being indeclinable, like the second declension, in the singular, substitute e for a or u in the first number, and nominative plural, but drop them entirely in every other case of the last number; whence gole ka, *of a ball,* or *a ball's;* gole se, *with a ball;* gole, *balls;* goloṇ ko, *to balls,* &c.

18. When words are feminine and terminate in ee, they assume aṇ in the nominative plural,

converting ee to iy through all the plural cases; all other feminines take eṇ—beṭiyaṇ, *daughters;* kitab-eṇ, *books;* but these affixes, aṇ, eṇ, are often dropt, especially when numerals denote the plural; in other respects, every noun not ending in a, aṇ, or u, is declined like murd, as these also are when exceptions.

19. All the postpositions have a variety of meanings, which the learner ought carefully to recollect, as he may often meet with se and others signifying *from, with, to, by, at, on,* &c. according to various circumstances, which cannot be adverted to in a work of this kind,—yuhaṇ, yihaṇ, eehaṇ, ihaṇ, *here,* and wuhaṇ, *there,* as adverbs or nouns of place, also require, ke, they commonly denote our *'s* and the French *chez,* discriminating *this* and *that* abode, when a person has two: ṣaḥib ke yuhaṇ ja,o, ṣaḥib ke wuhaṇ nuheeṇ, *go to the gentleman's house here, not there,* viz. in the country, or elsewhere.

20. The voc. sing. in the second declension, being like the nom. often requires the signs ue, e, he, ure, uree, o, prefixed; but in the plural the o is generally affixed, while re, ree, sometimes also occur so in the singular even, as ue bap! or bap re! *O father!* bap re bap! *O father, father!* ma ree ma! *O mother, mother!* yar-o! *O friends!*

raja-o! or rajo! *O princes!* The accus. post. is often omitted, and has with us no meaning,—lurkee (*ko*) mut maro, *do not beat* (to) *the girl;* or, in other words, the nom. is very often used for the accusative.

Gender.

21. Males and females are naturally masculine and feminine, whatever their terminations may be; ee, t, sh, are in general feminine, while a, u, and all the rest, there being no neuter in Hindoostanee, may be treated as masculine finals, till the scholar learns the reverse from practice, the Grammar and Dictionary.

22. Feminines are formed from masculines by substituting for, or adding ee, in, un, nee, anee, a,in, a, &c. to their finals; lurka, *a boy,* lurkee, *a girl;* dhobee, a washer-*man,* dhobin, a washer-*woman;* sher, *a tiger,* shernee, *a tigress;* na,ik, *a lad,* na,ika, *a lass.*

23. Nur occasionally denotes the *he,* and madu the *she,* as in Persian. There are some nouns like admee, *homo;* usamee, *a client;* which have the common gender as applicable to either sex, and many others are doubtful, fikr, *care;* jan, *life;* tukrar, *repetition;* lufz, *a word,* &c. appear-

ing sometimes in one gender, and at other times in another, among the best speakers and writers of Hindoostanee. A few words, viz. ma, *a mother*, bap, *a father*, murd, *a man*, norut, *a woman*, as in other tongues, have no literal affinity in their genders.

24. All feminines, even those in a and u, belong to the second declension, with a considerable number of masculines also, as exceptions from the first, and a few are common to both declensions.

25. The plural inflexion in the second declension is a syllable longer than the singular, except in certain words, where the penult is a short vowel, which is then dropt,—Puthur, *a stone*, burus, *a year*, girih, *a knot*, have puthron, burson, girhon, not puthur-on, *v.* pages 65, 66.

26. Some nouns of the first and second declension may be confounded in the inflexion plural by on being a substitution for the final letter of the former, but an addition to it in the latter or second declension; burda, *a slave* bundon ka, ke, or kee, *of slaves;* bund, *a button*, bund-on ka, ke, or kee, *of buttons*.

27. Sometimes a masculine noun, like saqee, *a cup-bearer*, admits of an in the nom. pl. as an adopted Persian nominative, (resembling *radii*,

data, *phenomena*, in English) which occasionally holds good for the inflexion also, especially in the dukhunee Hindoostanee, as this often prefers ruqeeb-an̤, yar-an̤, to ruqeeb-on̤, *rivals*, yar-on̤, *friends*.

28. A great variety of plurals is adopted from the Arabic and Persian, viz. at, uen, ha, jat, &c. as will be exhibited hereafter, and the termination *at* is occasionally affixed to Hindoostanee nouns, as chuokee, *a post*, *chair*, *stool*, *watch*, chuokiyat, *stations*, *guards*, &c.

29. The first and second declensions differ in the possession and want of a singular inflection, in the substitution and addition of inflective, vocative, and nominative particles, and in the second admitting of both masculines and feminines, while the first is in a great measure restricted to the former only, though they agree in having the very same plural inflexions and vocative particles, in their masculine, nominative plurals, being almost entirely like the singular numbers, and in assuming the very same postpositions for all the cases.

30. The result of the foregoing premises is, that there are seven adventitious particles, divisible among the declensions as follows:

First	a	nom. Sing.	subst.	lurk-a,	*boy.*
	e	inflec. Sing. and nom. plur.	subst.	lurk-e,	*boy, -s.*
Second	ee	singular as a substitute.	subst. as add. particles.	lurk-ee,	*a girl.*
	an	nom. fem. Plural after ee	subst. as add. particles.	lurkiy-an,	*girls.*
	en	nom. fem. Plural after any other let.	subst. as add. particles.	kitab-en,	*books.*
Common to both	on	inflective Plural. murd-on, *men.*	subst. as add. particles.	lurkiy-on,	*girls.*
	o	vocat. [illegible] murd-o, *O men.*	subst. as add. particles.	lurk-o,	or sometimes n only *O boys.*

31. In words like ga,o gao, *a cow;* ga,en, ga,on, *cows;* gha,o, *a wound;* unkhiyan, *an eye,* the nasal n alone is, for obvious reasons, added in the plural. Dhoo,an, *smoke,* ro,an, *a hair,* and words of this sort, have dhoo,en, ro,en, unkhiyan. dhoo-on, unkhiy-on, in the nom. pl. and inflexions.

Illustration of the preceding Principles.

1. and 2. page 139.

What is on *the* table?	Mez pur kya hue?
A book and *a* pen.	Kitab aur ek qulum.
Give me *the* book.	Kitab moojhe do.
Take *the* pen to my brother.	Qulum mere bha,ee ke pas le chulo.
But return in *a* moment.	Pur ko,ee dum men phira,o.

When yih and wooh occur as *the*, it will be equally convenient to resolve them into *this* and *that*, as proximate and remote pronouns for *he*, *she*, or *it*, to be illustrated as such hereafter.

hee and ee, as definite affixes, never can be very troublesome, since they merely give an emphasis or force to the word, similar to our *very*, *self*, *indeed*, *self-same*, *even*, *just as*, &c. in expressions like,—this is *the very* soldier who fled,—yih woohee sipahee hue jo bhaga tha;—go thy*self* such,—ub too hee ja; on which it would be premature to enlarge farther in this place.

3 and 4.

Get some grass *from* the groom and give it *to* the horse.	Su,ees se koochh ghas mangla,o uor ghore ko do.
To which shall I give the grain, to this or that?	Kis ko danu doon is ko ya oos ko?
Where are all the grooms?	Sub su,ees kuhan hyen?
Collect all our grooms here, don't omit even one, for the whole are required to be present just now.	Sub humare su,eeson ko yuhan hazir kuro ek hee ko mut chhoro, kyoon kur chahiye ki subhee ubhee muojood hon.

5.

Go *to* the dog and give him water *to* drink.	Kootte ke pas jak[illegible] uor [illegible] pee-ne ko
Come *with* the dog here and tie him *with* these ropes.	Kotte ke [illegible]th a,o yu-han [illegible] resi-yon [illegible] [illegible] [illegible]lho

The donative and objective case above [illegible] distinguished by ko, the itinerant by ke pas, the

social by ke saṭḥ, and the instrumental by se, but they only prove, that simple postpositions require the inflexion, while compounds govern the inflected genitive.

6, 7, 8, &c.

The boy's sister's friend's father's mother's brother's wife's three sons are now coming here.	Chḥokṛe kee buhin ke dost ke bap kee madur ke bḥa,ee kee joroo ke teen bete ubhee yuhaṇ ate huen.
The girl's brother's friend's mother's father's sister's husband's three daughters are now coming here.	Chḥokṛee ke bḥa,ee ke dost kee madur ke bap kee buhin ke khusum kee teen beṭiyaṇ ubhee yuhaṇ atiyaṇ huen.
Cows' milk is very useful, and better than buffaloes' milk, do not therefore pour the one's milk into the other's.	Ga,o ka doodḥ buhoot kam ka hue, uor bḥueṇs ke doodḥ se bihtur, is liye ek ke doodḥ ko doosrē ke doodḥ meṇ mut ḍalo.

With the assistance of a vocabulary, if the learner will form a few such sentences, with-

out minding either their inelegance or even absurdity in English, he will soon overcome this bugbear, ka, ke, kee, to most beginners, and wonder, after analysing the above examples, and those of his own making, why it should hitherto have puzzled himself or any other body.

I shall repeat here, that its government is retrospective, and its concord prospective; whence chhokre kee buhin, &c. in the first instance, and chhokree ke bhaee, &c. in the second; chhokra, *a boy;* chhokre, *the infl.* governed by kee, feminine, because in concord with buhin, *sister*, and so forth.

Let ka be supposed a final declinable adjunct, that makes every genitive a sort of adjective; thus, kam means *use*, kam ka, *of use*, that is, *useful*.

Singular.	Plural.
N. kam ka kootta, *a useful dog.*	kam ke kootte, *useful dogs.*
G. kam ke kootte ka, *a useful dog's.*	kam ke kootton ka, *of useful dogs'.*
D. kam ke kootte ko, *to a useful dog.*	kam ke kootton ko, *to useful dogs;*

	Singular.	Plural.
A.	kam ke kootte ko, *a useful dog.*	kam ke kootton ko, *useful dogs.*
V.	kam ke kootte re, *O useful dog.*	kam ke kootto, *O useful dogs.*
A.	kam ke kootte se, *from a useful dog.*	kam ke kootton se, *with useful dogs.*

In the genitive singular, ka, ke, kee, are not fully inserted above, rather from want of room than any thing else:

A useful bitch's two pups, kam kee koottee ke do pille,

proves, however, that every genitive must be, as already inculcated, declined ka, ke, kee, to prepare the scholar for meeting one or all of them, according to circumstances in this very case, which should at first be invariably translated by *'s*, in preference to *of*.

Our own language has many such genitive adjectives, in lieu of others, more learned at least, if not so elegant; ga,o ka doodh, *cow's milk;* gudhee ka doodh, *asses milk*, to which we do not yet prefer *vaccine*, or *asine*, whatever may be done in half a century hence in matters of this sort; ga,o ke doodh ka, ke, kee, *of cows milk*, or *cows milk's*; ga,o ke doodh men, *in cow's-*

milk; gao ke doodh ka rung soofued hue, *cows milk's colour is whitey* gao ke doodh kee qeemut ka thikana aj kul koochh nuheen, *there is no medium nowadays in the price of cows milk*; literatim, *cow's milk's price's medium to day to morrow any not is.*

It is now to be hoped, that we have got fairly over this stumbling block, *ka, ke, kee*, which has long proved a formidable obstacle in every lazy fellow's way, who merely sat down to smoke his pipe, or dose over the Hindoostanee in India, instead of studying the subject with the avidity and resolution which its importance demands; as if a few whiffs of a *chilum* would inspire the student with grammatical knowledge, or that a sound nap over his book might enable him to find out this useful key to the language, by simply dreaming about it and the innumerable difficulties in the way of pronunciation alone, which must stare even a learned Persian in the face, the moment he turns it towards the popular speech of India.

10, 11, 12, 13, &c.

Mut jao is pille kee ma ke pas deewane kee	Do not go near the mother of *this* whelp,

ṭuruḥ (meṇ subauditur).	like a madman, i. e. in the manner of a madman, in a madman's way.

Here kee governs pilla, *a whelp*, in the infl.; and is, *this*, is the pronominal adjective, also inflected by kee to agree with pille; pas, as a compound postposition, requires the inflected genitive ma ke; and ṭuruḥ, being a feminine noun, elliptically used as a postposition in this sentence, very naturally governs the feminine genitive deewane kee.

The principles in pages 140, 144, with the ample list of postpositions in page 103, cannot fail to make the learner master of this department, provided he will revise the whole, and recollect, that those words which end in e come from nominatives in a, inflected to e, by some other invisible postposition that may easily be understood from the examples already produced.

19.

The context alone of any sentence can demonstrate the particular meaning of the postpositions in question.

He hit *with* a ball.	gole se mara.
He brought *from* without.	bahur se laya.
He said *to* the boy.	lurke se kuha.
Seize him *by* the hand.	oosko hath se pukuro.

Under principle 14th, ke, with compound postpositions, is often dropt, and even *they* at times are omitted, leaving the ke in apparent discord with the noun following.

A king who had (no son) not a son. *vide* page 129.	Ek padshah jiske (yuhan) beta nu tha.
A king whose son was not a poet.	Ek padshah jiska beta shair nu tha.

Yuhan above, is more frequently understood than expressed; the student should, therefore, on seeing a final e, ke, or kee, for which he cannot otherwise account, presume some ellipsis or other, as in jiske beta nu tha, meaning—in whose *house*, *family*, &c. there was no heir.

Adverbials assume ka, ke, kee, on all occasions, whence,

Kuheeṇ ka ḥakim yuhaṇ ke ḥakim ke sath ja,ega, wuhaṇ ke ḥakim kee khaṭir kuhaṇ ke ḥakim ke yuhaṇ, ub ke sal. *i. e. now's year, now of year in.*	The governor of some place will go with the commander of this place, for the chief of that place's sake, to the house of the magistrate of (what do you call) yon place, this year.
Bahur ka ṣaḥib aya hue khubur deejiyo! *i. e. without's gentleman.*	A strange gentleman (or one from without) has arrived, pass the word.

This used formerly to be the exclamation of the durwan, or *porter*, in India, to apprize the master or mistress of the house, that some visitor or other had arrived; but when I left that country, it was becoming less common.

21, &c.

Gender, as in the French and other tongues, is a subject of considerable difficulty, which can be overcome by constant practice and attention alone. Most words having an initial t, with a [illegible] ee, like tuṣweer, *a picture*, tujweez, *determination*, are feminine. The examples, as

they occur under other heads, will sufficiently illustrate that of gender, both in its formation and concord, provided the learner will only recollect that ee merely denotes the feminine of adjectives ending in u or a: uch-chha ghora, *a good horse;* uchchhee ghoree, *a good mare;* nek murd, *a good man;* nek uorut, *a good woman;* murd uor uorut kee nekee, *the man's and woman's goodness;* puhar-ee kootta, or kootee, *a highland dog*, or *bitch;* jungulee bukra, or bukree, *a wild goat*, he or she. A retrospect to ee, as a significant particle, in pages 70, 71, &c. will obviate all future ambiguity respecting this termination, which is so common in the Hindoostanee.

24.

N. bula, *evil.*	bula,en, *evils.*
G. bula ka, ke, kee, *of evil.*	bula,on ka, ke, kee, *of evils*, &c.
D. &c. bula ko, *to evil.*	bula,on ko, *evils.*
V. bula re, *O evil.*	bula,o, *O evils.*

being feminine, is declined like kitab, *a book.*

dana, *a wise man.*	dana, *wise men.*
dana ka, ke, kee, *a wise man's, of a wise man.*	dana,on ka, ke, kee, &c.
dana ko, &c.	dana,o, &c.

The student must be prepared to encounter a good many nouns similar to bula and dana in the course of his reading, and the way to discriminate them as such is to note every word terminating with a-eṇ as a nom. pl. of some feminine in a, consequently of the second declension, and indeclinable in the singular. When the postpositions do not inflect final a or u to e, or when a-oṇ terminates any word, it also must either prove a masc. or fem. of the second declension, as an exception from the first, and should ever after be treated accordingly; dana,oṇ ke nuzdeek is zindugee kee bula,eṇ khooda kee ṭuruf barha aweṇ ki hum sub bur wuqt bihisht ke wasṭe kumur band,heṇ, *In the opinion of the wise, the miseries of this life often proceed from God, that we may all in time prepare for heaven.*

Singular.		Plural.	
raja, *a prince.*		raja or raje, *princes.*	
raja, or raje,	ka, ke, kee, *a prince's*, &c.	raja,oṇ, or rajoṇ,	ka, ke, kee, *of princes*, &c.

25 and 26.

Singular.	Plural.
raj, *a kingdom.*	raj, *kingdoms.*
raj ka, ke, kee, *a kingdom's.*	rajoṇ ka, ke, kee, *of kingdoms.*
gor, *a grave.*	goroṇ ka, *of graves,* also *of Europeans,* page 116.
gor ka, ke, kee, *of a grave, a grave's.*	

N. tegh or teghu, *a sword.*
G. &c. tegh or teghe ka, ke, kee, *of a sword,* &c.

N. chushm, *the eye,* chushmu, *a fountain.*
G. chushm ka, *of the eye,* chushme ka, *of a fountain,* chushmoṇ ka, *of eyes,* or *fountains.*

N. shoohrut or shoohru, *a report.*
G. shoohrut, or shoohre ka, ke, kee, *of a report,* &c.

N. juguh, *a place.*	jugheṇ, *places.*
G. jugih ka, ke, kee, *of a place.*	jughoṇ ka, ke, kee, *of places,* &c.

Like the last may be declined ṭuruh, *manner,* shoobuh, *doubt,* with a very few more, in all of which the singular inflexion of u to i or e is more or less perceptible. The plural cases drop

the u entirely, as juguhen juguhon would be much more troublesome than jughen, &c. above.

Juguh, being feminine, is in the plural like bula in page 160, though in the singular it seems rather to be of the first declension, as jugih, jugeh, something resembles the purdu, purde, of page 144; but there are too few words in uh, to assign a third declension for them only.

When shoohrut assumes t, it is feminine, but masculine as shoohru. Qubeelu, *family, wife*, is a regular masculine of the first declension, and ruueyut, *a subject*, even with masculines is constantly feminine. Wooh murd meree ruueyut hue, that man is my *tenant*, *vassal*, *subject*, &c.

Adjectives.

32. Adjectives are of the first and second declension, declined exactly as substantives having the same terminations; they are consequently subject to inflexion, like ka, ke, kee, and when used as nouns they can assume the plural an and inflexion on, but not otherwise, as already explained in page 116, *q. v.*

a	a,	boy;	e,	e,	boys.
gor-	luṛk-	*a fair*	gor-	luṛk-	*fair*
ee	ee,	girl;	ee,	iy-aṇ,	girls.

e		*man's;*	oṇ		*men.*
gor-	ka, *a fair*		gor-	se, *from fair*	
ee		*woman's;*	iy-oṇ		*women.*

In poetry, luṛkiyaṇ goriyaṇ is admissible, but not goriyaṇ luṛkiyaṇ, *fair girls.*

33. Ordinals require the addition of waṇ to the cardinals, whence,

waṇ-	a,	*boy;*	weṇ-	e-	*boy.*
dus-	luṛk-	*the* 10*th*	dus-	luṛk-	se, *from the* 10*th.*
weeṇ-	ee,	*girl;*	weeṇ-	ee-	*girl.*

34. The adjunct of similitude sa, ṣe, see, soṇ, denoting *like, ly, iṣh,* resembles ka, as an adjective particle of infinite use in the Hindoostanee, being commonly affixed to one or other of the pronominals in their correlative series; thus, uesa, wuesa, kuesa, juesa, tuesa, all of which, as well as others, for which we have no room here, may be resolvable into is-sa, *like thiṣ,* ꝏs-sa, *like that,* kis-sa, *like what,* &c.

35. When compounded with adjectives, sa alone does not require in them the inflexion, kala-sa, *blackish*, with nouns, or when changed to se, see, it commonly does.

sa luṛka, *boy;* see luṛkee, *girl.*
luṛke- a child*ish* luṛkee a girl*ish*
see luṛkee, *girl;* sa luṛka, *boy.*

kala sa ghoṛa, *a blackish horse.*
kale se ghoṛe ka, ke, kee, *a blackish horse's.*
kale se ghoṛe, *blackish horses.*
kaleesee ghoṛee, *a blackish mare.*
kaleesee ghoṛee ka, ke, kee, *a blackish mare's.*
kalee see ghoṛiyaṇ, *blackish mares.*
in which the declension seems double, as in jis-tis, *whosoever*, and some other pronouns.

36. The comp. and super. degrees, being best formed by se, *than*, meṇ se, sub se, or by repeating the adjective, the reader can form these at pleasure, either in this way, wooh moojh se bhula hy, *he is better than me; of those fair ones she is the fairest*, oon goriyoṇ meṇ yih subse goree hy; goree goree luṛkee, *a very fair girl*, or by inserting *more, very*, &c. *the boy is*

very fair, yih lurka buhoot gora hy, as in our own language.

lurke lurkee goree *girl* *boy*.
se hue, *the is fairer than the*
lurkee lurka gora *boy* *girl*.

gore gora gora, *boy*,
se or sub se *the fairest* &c.
goree goree goree, *girl*,

are sufficient in the mean time to shew the regimen and concord here.

37. When comparison relates to an individual or one of many, ka intervenes: ungoor ka sa chhala, *a blister like a single grape*; ungoor sa nuya gosht, *new flesh like a cluster of grapes*, or the granulations of a wound. Expertness, however, in the proper use of ka and sa, on such occasions, can be gained by great practice and experience alone.

38. When Persian or Arabic comp. and sup. are used, it is generally thus,—bih, *good*, bih-tur, *better*, bih-tur-een, *best*, khoosh, khoosh-tur, khoosh-tureen, like our own *pleasant*, *pleasanter*, *-est*, or most pleasant, &c. fazil, *doctus*, ufzul, *doctior*, fuzzal, *doctissimus*, and many more, are

formed in a manner that will be fully detailed hereafter.

39. The cardinal numbers are declined like other nouns, with this peculiarity, that both the vocative and inflexion are often substituted for the mere nominative; thus, teen, teeno, teenon, seem all to denote *three, the three,* although used adjectively and with nouns, they occur so, teenon fuqeeron se, *from the three mendicants,* perhaps definitely.

40. These numerals are not in fact the only words of the above description, as burson, dinon, muheenon, puhron, and such inflexions, frequently supplant the nom. pl. burus, *years;* din, *days;* muheene, *months;* puhur, *watches;* in expressions like burson goozre, *years have elapsed,* perhaps elliptical of burson ke din goozre, *years' days have passed.*

After what has been stated in this place, and in pages 114, 115, 116, &c. the declension of nouns and adjectives can hardly require any farther illustration, except to observe, that all adjectives which do not end in a, u, or nu, are, as in English, indeclinable, and that many of those even, which have these terminations, admit of no more change than our own, as the

circumspective reader will soon perceive in his progress through this language.

Certain Arabic words have their feminines in u, before noticed in page 65, to which we may now add, ḥamil, *bearing*, *carrying*, ḥamilu, *pregnant*, faẓilu, *docta*, from faẓil of page 166, to which the learner may refer, before going any farther, since the references, in which I often indulge, are partly intended to supply that pause in a concatenation of reflection and remarks, so essential to rational minds, when employed upon any subject so interesting as the grammar of a living language.

The Persian genitive and adjective sign, i or e, has been discussed in page 68, and resembles our *of*, while ka is liker 's, ḥakim ka ḥookm, *the judge's order*; ashiq i pak for pak ashiq, *a chaste lover*.

If nouns in ee convert it to iy, before aṇ and oṇ, those in oo will, on similar grounds change this to oow, as in ansoowoṇ, *tears*, quoted in page 132. Some exceptions in a are apt to be inflected by the illiterate; so, huwa, *air*, duwa, *medicine*, becoming improperly huwe, duwe, duwoṇ, &c. instead of duwa, duwa,eṇ, duwa,oṇ, huwa,eṇ, huwa,oṇ, &c.

The Pronouns Personal, &c. are as follows.

1st *Person.*

	Singular.	Plural.
N.	muen, *I.*	hum, *we.*
G.	me-ra, re, or ree, *my mine,* or *of me.*	hum-ara, are, or aree, *our, our's, of us.*
D.	moojh ko, *to me.*	humon ko, *to us.*
A.	moojh-e, *me.*	hum-en, *us.*
V.		
A.	moojh se, *from,* &c. *me.*	humon se, *from,* &c. *us.*

2d *Person.*

N.	tuen*, *thou.*	toom, *ye,* or *you.*
G.	te-ra, re, or ree, *of thee, thy,* &c.	toomh-ara, are, or aree, *of you, your,* &c.
D.	toojh ko, *to thee.*	toomhon ko, *to you.*
A.	toojh-e, *thee.*	toomh-en, *you.*
V.	too re, *O thou.*	toom re, *O you.*
A.	toojh se, *from,* &c. *thee*	toomhon se, *from,* &c. *you.*

* Too, or toon, more common, though less conciliating after muen here than tuen; as tuen, however, is retained in the voc. or reciprocating case with the nom. the reader can readily call on too also, whenever he pleases.

3d Person Proximate.

	Singular.	Plural.
N.	yih, *he, she, it, this the.*	ye, *they, these.*
G.	is-ka, ke, or kee, *of him, her, this, his, its.*	inhon-ka, ke, or kee, *their, their's, of them.*
D.	is-ko, *to him, to her, it*, or *this.*	inhon ko, *to these, to them.*
A.	is-e, *him, her, it.*	inh-en, *them, these.*
V.	yih-re, *O this.*	ye re, *O these.*
A.	is-se, *from*, &c. *him, her, it*, or *this.*	inhon se, *from these, from them*, &c.

3d Person Remote.

N.	wooh, *he*, &c. *that.*	we, *they, those.*
G.	oos-ka, ke, kee, *of him, his, her*, &c.	oonhon-ka, ke, kee, &c. *their, theirs, of those, them.*
D.	oos-ko, *to him*, &c. *that.*	oonhon-ko, *to them, to those.*
A.	oos-e, *him, that.*	oonh-en, *them, those.*
V.	wooh-re, *O that.*	we-re, *O those.*
A.	oos-se, *from*, &c. *him*, &c. *that.*	oonhon-se, *from*, &c. *them, those.*

As adjectives, yih and wooh may be seen in page 118.

The (reciprocal, reflective, or general personal and possessive) pronoun ap, upna, *self*, *own*.

Singular and Plural.

N. ap, *self*, *I*, *thou*, &c. *he*, *she*, &c.
G. up-na, &c. ap-ka, &c. *of self*, *own*, *my*, *thy*, *his*, *her*, &c.
D. ap-ko, upne ko, *to self*, &c. *me*, *thee*, &c.
A. ap ko, upne-ko, *self*, *me*, &c.
V.
A. ap se, upne se, *from*, &c. *self*, &c.

This last pronoun is the same in both numbers, and applicable to *I*, *we*, *you*, *he*, as well as to *self*, *selves*, *my own*, *his own*, *their own*, &c.

41. The genitive or possessive form above, inflected so,—ra, re, ree, na, ne, nee, (as ka, ke, kee) is not only used adjectively, but personally even in preference to the others, which may in general be accounted for by the inflected or feminine genitive being required before compound, and sometimes even with simple postpositions.

D. Mere tou kuha, *he told me*; mere oopur, *upon me*, tere pur, *on thee*; teree turuf, *towards thee*; ap ne upne tuyeen mara, *he slew his self*.

Never moojh ke oopur, or mere-ke tu,eeṇ, &c. ra and na, being in fact anomalous substitutes for ka, ke, this seldom or never can immediately follow them as a postposition, in their pronominal capacity.

42. The dat. and acc. are used almost promiscuously in the Hindoostanee, so that the learner must not follow them too rigidly as stated in the sketch, which is done merely in compliance with our customary forms: he should moreover recollect that e and eṇ, are postpositions peculiar to the pronouns, and occur like ko as dat. or acc. signs occasionally.

43. The oṇ and hoṇ, of all the pronouns, may be omitted without invalidating their plurality in the least; whence hum, toom, in, &c. are in constant use, instead of humhoṇ, toomhoṇ, inhoṇ, of the foregoing series, and kin, jin, &c. for kinhoṇ, jinhoṇ, of the next.

44. Ap and upna are very puzzling words; the last is much used reflectively, and even in cases where we would say *my*, *thy*, &c. only.

He speaks to himself, ap se ap bolta hy.

He fights with his self, upne se ap ṛta hy, which may likewise mean, *he fights with his own people, family*, &c.

45. The final h, after toomh, inh, &c. is very arbitrarily inserted, and by the moderns much omitted, especially in speech.

INTERROGATIVES.

Example 1.

Singular.	Plural.
N. kuon.	kuon, *who, what, which?*
G. kis-ka, -ke, or -kee.	kinhoṇ ka, &c. *whose, of whom?* &c.
D. kis-ko.	kinhoṇ ko, *to whom?* &c.
A. kis-e.	kinheṇ, *whom?* &c.
V. kuon re.	kuon re, *O who, what?*
A. kis-se.	kinhoṇ se, *from whom?*

Example 2.—*which has no Plural in the Hindoostanee.*

N. kya, *which, what?*
G. kahe ka, &c. *of which?* &c.
. kahe ke *to* or *for which, to what?*
ahe ko, *which, what?*
. kya re, *O which, what?*
A. kahe se, *from which?*

Relative.

	Singular.	Plural.
N.	juon.	juon, *who, which, what.*
G.	jis-ka, &c.	jinhoṇ ka, &c. *whose, of which*, &c.
D.	jis-ko.	jinhoṇ ko, *to whom, to which.*
A.	jis-e.	jinheṇ, *whom, which*, &c
V.		
A.	jis-se.	jinhoṇ se, *from whom. from what*, &c.

46. The English of each of the above three Examples is the same in both numbers, and the whole are much used in a reiterated form, both in the nom. and inflexion. They also occur in the formation of many adverbials, and often assume the sa, se, see, already noticed in the preceding pages, but more fully explained among the subsequent illustrations, wh
be consulted by the intelligent s

Correlative.

Singular,		Plural.	
N. tuon,	that, or this.	tuon,	these,
G. tis-ka, ke, kee, *of*	he, she, it,	tinhon-ka, *of*	those.
D. tis-ko, *to*	&c. also him,	tinhon-ko, *to*	they,
A. tis-e,	her, his, &c.	tinhen,	them.
V.	correlative-		their,
A. tis-se, *from*	ly.	tinhon-se, *from*	&c.

Pronominal Adjectives.

Example 1.		Example 2.	
N. ko,ee,		koochh,	some,
G. kisee ka, &c. *of*	a, an, any	kisoo ka, *of*	little,
D. kisee ko, *to*	one person,	kisoo ko, *to*	few,
A. kisee ko,	body, or	kisoo ko,	persons,
V. ko,ee re,	thing.		bodies, or
A. kisee se; *from*		kisoo-se, *from*	things.

47. Kon, or ko, ke, jo, je, so, ko,oo, are still in use for kuon, &c. especially jo, so, which are in truth even more familiar than juon, tuon, and must be employed accordingly. When a noun intervenes, kuon, ko,ee, &c. are frequently un-

inflected.—Toom kuon sahib ke nuokur ho? *what gentleman's servant are you?* too ko,ee sahib ka noukur hue? *art thou any gentleman's servant?*

48. Ko,ee and koochh are often so blended with each other, both in their meaning and inflexions, that it is no easy matter to separate them by any discrimination whatever. In the plural they occasionally admit of kinhoon, kinheen, kinoo, kinee. Jo-ko,ee, *whoever*, and some others are doubly inflected to jiskisee, jin-kinhoon, jistis, &c.

49. The declension of all the nouns and pronouns is founded on one general principle, that every case, but the nominative, requires a postposition expressed or understood for its formation, along with the simple oblique or inflexion of the noun or pronoun which the postposition governs, when such nouns are capable of having any change whatever.

50. In our language, the pronouns alone can illustrate the general doctrine of the difference between a case and an inflexion here, *he*, wooh; *him*, oos; *his* (contracted from hes) oosha; *I*, muen; *me*, moojh; *of me*, *mine*, meru. As we therefore cannot form the various cases of the above, without the inflexion and preposition

united, neither can the Hindoostanees make their cases without observing the same rules, wherever the word is inflectible.

51. They differ from us essentially in one point only,—to me,—from me,—on me,—are common to both grammars, but the moment a compound postposition occurs, it commonly requires the inflected or feminine genitive. *Near me,* mere pas; toomharee turuh, *like you;* is an idiom that appears to us rather *near mine, near of me, your manner*, and in fact may often be so applied; meree bat bolta hy, *he is speaking of me, or repeating my words.*

52. As all the pronouns are inflected in the singular, they may be placed so far under Declen. 1. and every learner who knows to which nominative the obliques moojh, toojh, humon, toomhon, is, in, oos, oon, kis, kin, jis, jin, tis, tin, kahe, kisoo, kisee, kinhoon, &c. belong, after what has been said above, will be able to decline the whole series, with the aid of simple and compound postpositions, in every possible case and form.

53. The scholar cannot too often observe, that the genitive here is also a possessive or adjective pronoun, which may always be made still more obvious in the whole series, by affixing

ka, as an inherent component part of almost all the pronouns, with which this declinable commodious particle can assimilate, instead of the ra, na, already discussed. Kiska, kiske, kiskee, resembles the Latin *cujus*, *cuja*, and jinhoṇ ka, ke, kee, *quorum*, *quarum*.

54. Every such genitive, therefore, as well as all pronominal words in a, whether this termination prove innate or adventitious, may be treated as adjectives, and inflected in the same way.

55. Before we take leave of the pronouns entirely, I must observe, that mueṇ and tueṇ are perhaps the only declinable words which the affix ne, mentioned in page 119, does not put in the oblique; mueṇ ne diya, *I gave;* tueṇ ne liya, *thou took*.

56. All the pronouns require the ka to agree in number with them; mueṇ upne bap ka beṭa hooṇ, or hum upne bap ke beṭe hueṇ, may both mean, *I am the son of my father*, notwithstanding the difference of construction. Among us, no scholar would say, *you was* taught, though speaking to one person. I hope the following examples, and those in page 176, will put this matter beyond all doubt in future.

Too ujub turih ka luonda hue, *thou art a strange brat.*

Toom zor tumashe ke lurke ho; *you are a very comical boy.*

Illustrations.

On the personal pronouns we must recollect, that the courtesy and arrogance of the natives make the plural often apply to one person: toom kuon ho, *who are you?* hum sipahee huen, *I am a soldier;* uor we humare bhaee huen, *and he is my brother;* hum toom jate the, *you and I were going.* This will prove at first rather perplexing to the scholar, but he may readily overcome the difficulty with a little attention, and should from the commencement learn to speak in the singular or plural number, with facility and ease, as he may find it his interest or duty to do so among the natives hereafter.

41.

As mere, tere, are used for moojh, toojh, these last are by the poets occasionally substituted for the former, in expressions like toojh ishq, *thy love,* moojh dil, *my heart,* but they seldom occur so in common discourse.

Moojh natuwan kee halut, *the condition of hapless me*, with the examples in page 119, clearly shows how ka, ke, kee, may follow such pronouns in the genitive, which is properly formed by ra, re, ree.

42.

Kyoon oose boolate ho, *why do you call him?* yih (toomhen or) toojhe kya hue, *what is this to* (you, or) *thee?* When e en are found as pronominal postpositions, ko, &c. cannot appear, but the emphatic ee may sometimes deceive the learner, if not apprized of this, in sentences such as, isee ko maro oosee ko mut, *beat this* (here) *one, not that* (there) *one;* moojhee se kuha toom ne, *you told me indeed*, or *myself.*

43.

It is probable enough, that in, oon, &c. are the remains of some dual form, and inhon, oonhon, &c. the real plural, though the distinction, if it ever existed in the Hindoostanee, seems now-a-days to cause little or no difference in the application of these pronouns, unless perhaps to apply in, oon, from courtesy to one person, that inhon, oonhon, may more readily discriminate many, or that the addition of on ra-

ther belongs to such words in the pronominal than adjective state. Danu oon ghoron ko do pur panee ubhee oonhon ko mut pila,o, give *those* horses grain, but do not yet give *them* water to drink,—in which, though oonhon ghoron, cannot be used; either oon ko, or oonhon ko, may. See page 118.

44.

Ap, *self*, is subject to the same rule that khood is in Persian. I will tell *my* friend, if you will inform *your* brother, that he also may apprise *his* acquaintance, muen upne dost se kuhoonga jo toom upne bha,ee se kuhoge, ki wooh bhee upne ashna ko khubur dewe; mun bu dosti khood khahum gooft, ugur shooma buraduri khood ra khaheed gooft ki o neez bu ashna,e khood khubur bidihud. In page 118, enough will be found to elucidate the rule; but perfection must, after all, depend more upon practice than precept.

46.

Kuon kuon, kis kis, kya kya, jis jis, jiskis, jis kisee, jistis, somewhat resemble the Latin *quisquis, cujus cujus*, &c.

Kuonsa, juonsa, tuonsa, koeesa, rather assimilate with *qui libet, quivis.* We kuon kuon kitaben huen? *what sort of books are those?* moojhe kuonsee doge? *which of them will you give me?* juonsee chaho tuonsee lo, *whichever you choose, take the same;* kis turuh oose bunaoon, *how shall I make it?* jis turuh ho suke tis turuh bunao, *in the way it can be done, make it in that manner.* Consult pages 111, 164, &c.

47, &c.

Wooh dhobee jo pichhle sal humare yuhan tha so aj phir aya hue, *the* washerman *who* was with us last year, *the same* has returned.

As both jo and so are occasionally other parts of speech than pronouns, the student must distinguish them from the context. Jo wooh uesa kure so too bhee kur, *if* he act thus, do thou do *so.* Ki, from the Persian, is frequently met with, as *who, which, that, or, than, when, saying, viz.* and must through time be acquired by dint of practice.

54.

Kuonsa din, *what day,* uor kuonsee rat, *and which night,* toojh bin, *without thee,* khooshee se goozre, *have passed with pleasure.*

55.

oos lurke ne kata durukht ko, *that boy cut the tree;* kis ne oose chhooree dee thee, *who gave him a knife?* oosee se poochho muen ne kisee ko chhooree dete nuheen dekha, *ask himself, I did not see any body give a knife.*

56.

The remarks in page 176, will render this evident enough to those who know why *you* requires *are, were,* in our language, and that *my, thy, your, our,* may be plural in one sense, while singular in the other, and *vice versa.* Mere ghore, *my horses,* humara ghur, *our house,* in which mere is plural as to horses, but singular respecting me; and humara singular as to house, but plural regarding its owners, &c.



The Verb.

57. The imperative in the second person singular, is the root or radical portion of every verb in the Hindoostanee, which must always be discovered by 58; and in general, as in our language, is also a significant, useful noun.

58. Every infinitive terminates in the inflectible particle na, nė, nee, mentioned in page 81, but here meaning *to*, which, like the other postpositive particles, is invariably affixed to the second person sing. of the imperative, chah-na, *to love*, the Hindoostanee being in this respect of position, as in some others, diametrically opposite to ours.

59. The perfect tense, including the participle, is formed by adding (masc.) a, e, (fem.) ee, eeṇ, iyaṇ, to the root of the verb, the final letter of which, if a vowel, assumes y, or is changed to iy, as explained in pages 73, 77.

60. The present tense and participle merely require the letter t, as a temporal sign, to precede the several particles enumerated as past signs in 59, and which all occur here exactly under similar circumstances: chah-ta, chah-te, chah-tee, chah-teeṇ, chah-tiyaṇ, *love*, *lovest*.

61. The aorist, subjunctive present, or imperative, assumes for both genders, ooṇ, e, e, singular, and eṇ, o, eṇ, plural, in the order of persons observed here, and, like the present of the indicative has often the auxiliary signs.

62. The future springs from the aorist by adding g, as a fut. sign prefixt to the perf. a, &c. thus ga, ge, exactly in the order of persons

observed in 61, and with respect to genders, &c. as in 59.

63. The pluperfect participle is either expressed by the root or imperative's self, or by the various particles ke, kur, e, kurke, and kurkur, promiscuously affixed to the root, for that most useful portion of the verb.

64. The result of the foregoing principles on the verb palna, *to breed*, or any other, is as follows, in the scheme below, which the diligent student will carefully compare with the sketch already exhibited in page 121, that a real knowledge of both may at once enable him to master every Hindoostanee verb, the moment it falls under his discussion, either in a sentence or the vocabulary: This can instantly be accomplished, by separating the root from na, or any other of the moveable particles, like ooņ, e, kur, and in this manner even the auxiliary hona, *to be, exist*, can be regularly conjugated.

In all the Persons.

	Singular. M. & Infl.		Singular. Fem.	Plural. M.	Plural. Fem.	
Inf. ger. noun, &c.	-na,	ne,	-nee.	-ne,	neeṇ,	ṇiyaṇ.
Pres. tense and part.	-ta,	te,	-tee.	-te,	teeṇ,	tiyaṇ.
Perf. tense and part.	-a,	e,	-ee.	-e,	eeṇ,	iyaṇ.
Imp. & aor. M. & F.	-ooṇ-	e- e-		eṇ -o- eṇ-		
Future { after all the above aorist particles.	-ga,		-gee.	-ge	-geeṇ	-giyaṇ.
Pluperf. part.	-ke, kur, e, kurke, or kurkur.					

(The root Pal- stands before all the endings in the table.)

N. B. The inf. or gerund masc. belongs to the first, and the fem. to the second declension. The root pal is also used as a pluperfect participle.

65. As the particles above enumerated are applicable, in the very same manner, to all verbs whatever, and as the whole drop e in the second person sing. of the aorist to form the root, or

rather the second person sing. of the imp. it naturally follows, that there is but one conjugation in the language.

66. By taking for granted, what may almost be proved, that kee-na, moo-na, dee-na, lee-na, are the ancient infinitives of kurna, *to do;* murna, *to die;* de-na, *to give;* le-na, *to take;* and also supposing that o and oo, j and g, are nearly the same interchangeable letters, we shall not find one single irregular verb in the whole Hindoostanee language.

67. Hooņ, &c. affixed to participles present and past, has exactly the same power and use as our *am, do, have,* &c. mueņ hota hooņ, *I am existing,* or *do exist. He hath been,* wooh hooa hue. Hooa, means *is, was,* or *been,* and occasionally appears redundant.

68. When these signs are omitted, the mere present becomes not only indefinite, but also a past tense in the subjunctive mood. Jo mueņ lurka hota uesa nuheeņ kurta, *were I a boy I would not act so,* or *had I been a boy I would not have done so;* jo mueņ wuhaņ sota kisee ko nuheeņ jugata, *had I slept there, I would not have waked any one.*

69. To express the imperfect of the auxiliary ho-na, the word tha, *was, did, had,* is in use, and

is probably a contracted perfect of the obsolete regular verb thana, *to stay, be stationed*, which to this day means a *station, post.*

70. From the above tha, and the indefinite present or participle, comes the imperfect tense, muen hota tha, *I was existing*, or *did* (then) *exist;* too hoo,a tha, *thou did exist*, or *had been.*

71. The whole of the compounds have just now been elucidated, and the simple tenses, having formerly been adjusted in 64, they require no repetition here. The frequent substitution of one tense for another, especially the pluperfect for the perfect, will be evident enough in the Exercises.

72. In the passive voice, the perfect participle of the active verb assumes jana, *to go, be,* affixed through its various tenses, which may nevertheless be followed by such parts of hona, as particular tenses may still require. Hum mare gu,e the, *we had been beaten;* toom mare gu,e hoge, *you may have been beaten.*

73. The perfect participle passive, in all compound tenses, seems to require guya, but commonly drops it in those which are simple. Muen mara guya hoon, *I have been beaten;* muen mara ja,oonga, *I shall be beaten.*

74. The personal pronouns, as in Latin, are not always expressed, the termination, auxiliary or sense, generally pointing out the particular person.

75. When they do occur, it is commonly so: Muen, *I;* too, *thou;* wooh, *he.* } yih, *he, this.* Hum, *we;* toom, *you;* we, *they.* } ye, *they, these.* are used only when requisite, in contra-distinction to *that, those.*

76. The third person is often substituted for the other two, from the Oriental practice of introducing words like *slave* for *I,* and *worship, honour, gentleman,* &c. for *you.*

77. Although the Hindoostanee verbs have often inherently potential, permissive and other properties, they nevertheless require also certain compound forms to express them, the last or subservient portion of which is generally conjugated like all other verbs.

78. These compounds are formed in five different ways, and may be conveniently termed radical, preteritive, inflective, participial, and reiterative, from the nature of their composition.

79. The radical (1.) is a very extensive class, comprehending, besides numberless adverbial infinitives, the potential and completive forms.

80. Under the preteritives, (2.) are all the passives, desideratives, requisitives, proximatives, and frequentatives.

81. When the infinitive occurs in the inflected, (3.) instead of the radical form, a considerable number of inceptive, permissive, and acquisitive verbs are produced, all highly useful in the Hindee tongue.

82. The participial (4.) combinations are also very numerous, and may be sub-divided into continuative and stationary.

83. A very few come under the reiterative (5.) class, in which the subservient part has of itself little or no very obvious meaning whatever, although certainly deducible from other significant words.

84. The result of the above enumeration, systematically considered, is thus:

1. *Radicals.*

1. Adverbials, from their signification with us, kaṭ-ḍalna, *to cut off*; gir-puṛna, *to fall down*; kḥa-jana, *to eat up*.
2. Potentials, bol-sukna, *to be able to speak*.
3. Completives, pee-chookna, *to be done drinking*; kḥa-chookna, *to finish eating*.

2. *Preteritives.*

1. Passives, mara-jana, *to be beaten.*
2. Desideratives,
3. Requisitives,
4. Proximatives,

} mura-chahna, *to wish* / *ought* / also *to be about* } *to die.*

5. Frequentatives, bola-kurna, *to make a habit of speaking;* jaya-kurna, *to have a trick of going;* pyra-kurna, *to practise swimming;* aya-kurna, *to make a practice of coming.*

3. *Inflectives.*

1. Inceptives, seekhne-lugna, *to begin to learn;* bolne-lugna, *to begin to speak.*
2. Permissives, jane-dena, *to let*, or *permit to go;* ane-dena, *to let come.*
3. Acquisitives, ane-pana, *to be allowed to come:* jane-pana, *to be allowed to go.*

4. *Participials.*

1. Continuatives, puṛhta-jana, or ruhna, *to continue reading.*
2. Statisticals, gate-ana, *to come singing;* rote-duoṛna, *to run crying.*

5. *Reiteratives.*

1. Subservients, bolna-chalna, *to converse*, &c. byahna-burna, *to marry*, with perhaps a few more.

85. The inflected infinitive at times supplants the radical and preteritive forms. In this way, however, muen nu chul sukta, *I cannot walk*; muen chulne sukta, *I can*, are very liable to confusion; and as muen nuheen chulne sukta, is not a very musical sentence, the ne therefore, I think, ought always, on such occasions, to be entirely avoided.

86. The passives and participials change in both their component parts, according to the gender and number of their nominatives.—Wooh marce gu,ee thee, *she was slain*; we gate a,e the, *they came singing*; wooh rotee ruhee, *she continued weeping*.

87. The reiteratives are in fact doubly conjugated, oos se muen nu kubhoo bola nu chala, *I never had any thing to say to him*, resembling in this respect the pronouns in page 181.

88. Muen kuh chooka, *I have already said*; uesa mut bola kuro upne nuokur se, *do not make a habit of speaking so to your servant*; jo muen ane pa,oon toomhare yihan, to toom ko jane de,oon upne yihan, *if I be allowed to come to your house I will permit you to go to mine*, with a few such, are well calculated to elucidate this department now. In the Exercises they will again appear, but on the whole are so

essential for immediate colloquial purposes, that the learner ought to lose no time in acquiring this most useful part of the language.

89. The power which transitives have of prefixing ne is lost the moment they are compounded with any neuter verb. Mueṇ ne kḥana kḥaya, *I have eat my dinner;* mueṇ kḥachooka, *I have done eating.*

90. Bolna, *to speak;* lana, *to bring;* chookna, *to miss, end,* &c.; luṛna, *to fight,* and a few others, though apparently transitives, nevertheless do not admit ne; tueṇ ne kuha, *thou said;* tueṇ bola, *thou spoke;* toom ne liya, *you took;* we la,e tḥe, *they had brought.*

91. The addition of negatives in the Hindoostanee is so very easy, that a few examples only can be requisite to illustrate the mode completely; nu is common to all the modes, mut peculiar to the imp. and nuheeṇ to the rest; toom jante nuheeṇ? *don't you know?* mueṇ nu janta tḥa, *I did not know;* mut poochḥo, *don't ask;* nu janiyo, *don't suppose.*

92. The learner must be careful not to confound emphatic interrogatives and affirmatives with negative expressions; mueṇ ne bḥeja hue, *I have sent;* tueṇ ne bḥeja, *thou hast sent;* mueṇ nu-

heen bola hoon, *I have not spoken;* toom nuheen la,e ho, *you have not brought.*

93. Hindoostanee syntax and construction will appear so easy and simple in the Dialogues or Exercises hereafter presented to the scholar, as to preclude the necessity of all further observation, in a short introduction of this kind. Persons versed in the analysis of a sentence in any language, can be at no loss, after a few trials, with the examples which may occur here; and such as really wish to become masters of the Hindoostanee, need not limit their enquiries to these pages, as long as my other works are in print.

94. The composition and derivation of words is equally obvious and attainable, after recollecting the contents of pages 65, &c. with the few particulars inserted below, for the use of mere beginners.

95. When the infinitive is thus met with— chah-na, *to love*, phir-na, *to turn*, khel-na, *to play*, dur-na, *to fear*, little penetration can be wanted to discover the noun, as in our own tongue, 57. Should the root end in n, the scholar must recollect not to confound the infin. and perfect together, which he will at first be apt to do in ginna, *to count;* soonna, *to hear;*

jānna, *to know*, and some others, as their perfects are gina, soona, jana.

96. Sometimes the inf. and noun are the same, as khana, *to eat*, also *food*. In the fem. this occasionally denotes the instrument, as kutur-nee, *a pair of scissars*, from kutur-na, *to clip*. The perfect, or participle, is also the noun, as chooma, *a kiss*, kuha, *order*, *advice*, mara, or mara hooa, *a victim*, &c. from choom-na, *to kiss*, kuhna, *to tell*, marna, *to beat*, *kill*. This also as a fem. is a noun like bolee, *speech*. The present part. likewise is a noun in both genders, as khata, *a waste book*, *receiver* or *granary*, from khana, *to suffer*, *admit*, &c. bustee, *a village*, from busna, *to dwell*, *inhabit*; gintee, *a muster*, *reckoning*, from ginna, *to count*, &c.

97. Adjectives require kurna to become active compound verbs; with hona they are neuter, khura, *erect*, khura-k. *to raise*, khura-h. *to rise*, gurm, *hot*, gurm-k. *to heat actively*, gurm-h. *to heat*, or *grow warm*. Nouns are also used in a similar manner with kurna, *to make*, khana, *to eat*, *suffer*, *receive*, dena, *to give*, pana, milna, *to get*, rukhna, *to place*, bandhna, *to tie*, ana, *to come*, in such combinations as fikr-k. *to think*, galee-d. *to abuse*, galee-khana, *to be abused*, nuzur-ana, *to appear*, or *come in sight*.

98. In some instances the auxiliaries in 97 are preferred to the regular passive form, whence mar-kḥana, *to get a beating;* or mara-jana, *to be beaten,* have often the same meaning.

99. The neuters and actives are in general so well distinguished in this language, from each other, that the learner can seldom confound them, as in our tongue, together. The transitive forms generally spring from the neuter or intransitive by assuming a before na, or by prolonging the short vowel of the neuter, in the active infinitive. For the causals wa commonly suffices before na; julna, julana, julwana, *to burn, to cause burn;* kḥoolna, kḥolna, kḥoolwana, *to open, cause open,* &c.

100. The scholar should always recollect, that in this way he may discover a number of very useful verbs by a slight attention to the connection between one and the other form: chulna, *to go,* chulana, *to drive;* soonna, *to hear,* soonana, *to tell;* buchna, *to escape,* buchana, *to save;* seekḥna, *to learn,* sikḥana, *to teach;* murna, *to die,* marna, *to kill;* bḥoolna, *to forget,* bḥoolana, *to mislead,* are a convincing proof of the truth of my remarks and assertions, which, as the scholar proceeds in his career, he will

find more and more worthy of his assiduous observation.

101. From the foregoing hints the learner may almost at pleasure furnish his self with many verbs apparently not inserted in this work, agreeably to the same principles in his own tongue, evident in the examples—to make haste, to take care, to give vent, to tie fast, to get a beating,—but for ample information on this portion of the Hindoostanee, he must attend to the Exercises and Vocabulary, and in the mean time recollect that the above auxiliaries will there be contracted to k. kh. h. d. p. m. a. r. &c.

A summary of the whole verbal principles will now be conspicuous enough in the following table, which comprises the form of every intransitive and transitive verb in the language, with the entire passive voice of every active verb, comprehended in one conjugation, from which there is hardly a single exception or irregular in the Hindoostanee.

	Imp. bol, *speak.* Inf. and Ger. bol-na, *to speak.*		Pres. and Part. bol-ta, *speaking.*		Perf. and Part. bol-a, *spoke, spoken.* *
	Present.	**Perf. Ind. and Def.**	**Imperfect.**	**Pluperfect.**	**Aorist, Imp. and Future.**
mueṇ	bolta hooṇ,	bola hooṇ,	bolta tha,	bola tha,	boloooṇ -ga,
too	bolta hue,	bola hue,	bolta tha,	bola tha,	bole -ga,
wooh	bolta hue,	bola hue,	bolta tha,	bola tha,	bole -ga,
hum	bolte hueṇ,	bole hueṇ,	bolte the,	bole the,	boleṇ -ge,
toom	bolte ho,	bole ho,	bolte the,	bole the,	bolo -ge,
we	bolte hueṇ,	bole hueṇ,	bolte the,	bole the,	boleṇ -ge,
	I, thou, he, &c. speak, do speak, or am speaking.	I, &c. spoke, or have spoken, &c.	I, &c. did speak, or was speaking, &c.	I, &c. had spoken, did speak, or spoke.	I, &c. speak, may, can, *shall*, or *will* speak, may I speak, let me speak, speak thou, let us speak, speak you, &c. &c.

	Dubious.		**Conditional and Potential.**		**Future-Completive.**
mueṇ	bolta hoonga,	bola hoonga,	bolta,	bol- sukta,	bol- chookoonga,
too	bolta hoga,	bola hoga,	bolta,	or suka,	bol- chookega,
wooh	bolta hoga,	bola hoga,	bolta,	bol- sukte,	bol- chookega,
hum	bolte ho,enge,	bole ho,enge,	boltc,	or suke,	bol- chookenge,
toom	bolte ho,oge,	bole ho,oge,	boltc,		bol- chookoge,
we	bolte ho,enge,	bole ho,enge,	boltc,		bol- chookenge,
	I, &c. may be speaking, &c.	I, &c. may have spoken, &c.	Had I spoken, I would have spoken, or I, thou, &c. might have spoken, were I, &c. speaking, &c.	I can, or *could* speak, he can, or *could* speak, &c.	I shall have spoken, thou, &c. shalt have spoken, &c.

* The present and perfect participles, strictly speaking, are discriminated by hoo,a affixed; this however is so often omitted as to confound the two parts of the verb together, but the context commonly prevents misconception. Hoo,a (for ho,a) the perfect of ho-na, *to be*, has been already noticed, and accounted for in 66, 67, &c.

When the verb is transitive, all the perfect tenses will often remain wholly uninflected, while their pronouns, on the contrary, will be thrown by ne into the inflexion, as far as they can, thus:

muen too oos hum toom oon	ne mara hue,	I, thou, he, &c. beat, or have beaten.	ne mara hoga,	I, thou, he, &c. may have beaten.	ne mara tha,	I, he, &c. had beaten, did beat, or simply beat.

The pluperfect participle bol-kur, bol-ke, &c. *having spoken*, has appeared in detail, and merits every attention from the learner, not only as the participle which joins two or more members of a sentence, by suspending the meaning, till it closes, but also as a convenient adverbial form of the greatest use in the language, in such expressions,—sahib ke yihan jakur, humara sulam kuhke ooskee topee mangke, oose lekur phir a,o, *having gone to the gentleman's, given my compliments, and having borrowed his hat, return with it here. Whatever you do, act deliberately*, jo koochh ki toom kuro

so soch-ke kuro, from sochna, *to think*; duor-ke ja,o, *go quickly*, i. e. having run.

The future of the infinitive and participle generally occurs so, bola-chahna, *to be about to speak*, bolne-pur, bolne-wala, *about to speak*, but such combinations can give little or no trouble to any scholar, who has really studied the foregoing principles. The scholar cannot well forget that a for the fem. sing. becomes ee, and that ee in the fem. plural must be een or iyan, as exhibited in 59; he must moreover recollect, that e of the 2d person imperative singular is always dropt in that mood; whence, bol too, *speak* thou; ugur too bole, if thou *speak*.

No transitive verb can now be difficult in the active, we shall therefore here exhibit the passive, from which the learner will also acquire the verb jana, *to go*, or *to be*, as the auxiliary with hona, in this voice.

Inf. and Ger. mara-jana, *to be beaten.*

	Present.	Perfect, Ind. and Def.
muen	mara jata hoon,	mara guya hoon,
too	mara jata hue,	mara guya hue,
wooh	mara jata hue,	mara guya hue,
hum	mare jate huen,	mare guye huen,
toom	mare jate ho,	mare guye ho,
we	mare jate huen,	mare guye huen,
	I, &c. am beaten.	I, &c. was or have been beaten.

Pres. and Part. mara-jata, *being beaten.*

	Imperfect.	Pluperfect.
muen, too, wooh	mara jata tha,	mara guya tha,
hum, toom, we	mare jate the,	mare guye the,
	I, &c. was then beaten.	I, &c. had been beaten, also I was beaten.

Perf. and Part. mara-guya, *beaten.*

Aorist, Imp. and Future.

muen	mara ja,oon-ga,
too	mara jawe-ga,
wooh	mara jawe-ga,
hum	mare jawen-ge,
toom	mare ja,o-ge,
we	mare jawen-ge,

I, &c. may, can, *will* or *shall* be beaten, let him, &c. be beaten.

Dubious.

muen	mara jata hoonga,	mara guya hoonga,
too	mara jata hoga,	mara guya hoga,
wooh	mara jata hoga,	mara guya hoga,
hum	mare jate ho,enge,	mare guye ho,enge,
toom	mare jate ho,oge,	mare guye ho,oge,
we	mare jate ho,enge,	mare guye ho,enge,
	I, &c. may be beaten.	I, &c. may have been beaten, &c.

Conditional and Potential

mara jata / mare jate

Had I been beaten, I would have been beaten, or I, thou, &c. might have been beaten, &c.

muen, too, wooh	maraja- sukta, or suka,
hum, toom, we	mareja- sukte, or suke,

I can or *could* be beaten, &c. he can or *could* be beaten, &c.

Future-Completive.

muen	maraja- chookoonga,
too	maraja- chookega,
wooh	maraja- chookega,
hum	mareja- chookenge,
toom	mareja- chookoge,
we	mareja- chookenge,

I, thou, he, you, &c. shall have been beaten.

The w may be omitted or inserted at pleasure in all verbs whose root ends in a vowel. They even occasionally drop the e and o also, whence ho,o, howe, ho,e, ho; howeṇ, ho,eṇ, hoṇ, are all used promiscuously, and consequently ho,ooṇ, hooṇ, ho,oonga, hoonga, howega, ho,ega, hoga, in the future. This tense in the auxiliary is often pronounced huega, huenge, (with rather a present than future meaning) being formed by affixing ga, ge, to the present of hona, exactly as the future is upon the aorist in the above table. We may now reconcile do, lo, bo, and dooṇ, looṇ, with de,o, le,o, bo,o, de,oonga, le,oonga, and all contractions of this kind, from verbs like dena, lena, bona, hona, &c. On similar principles the short vowel u, in many infinitives, is omitted in other parts of the verb, whence sumjha, nikla, &c. in the perf. sumjhoonga, nikloonga, in the future, (never sumujha, &c.) from sumujhna, *to understand*, nikulna, *to issue;* but on this theme the reflecting student will look attentively back to the significant particles at the beginning of this Work, whence he will learn how to reconcile and account for every trifling literal deviation that can present itself, in any portion of the Hindoostanee.

Cardinals.

1 Ek
2 Do
3 Teen
4 Char
5 Panch
6 Chhu
7 Sat
8 Aṭh
9 Nuo
10 Dus
11 Egaruh
12 Baruh
13 Teruh
14 Chuoduh
15 Pundruh
16 Soluh
17 Sutruh
18 Uṭharuh
19 œnnees
20 Bees
21 Ekees
22 Ba,ees
23 Te,ees
24 Chuobees
25 Puchees
26 Chhubees
27 Suta,ees
28 Uṭha,ees
29 œntees
30 Tees
31 Ektees
32 Butees
33 Tetees
34 Chuotees
35 Puenṭees
36 Chhutees
37 Suenṭees
38 Uṭhtees
39 œntalees
40 Chalees
41 Ektalees
42 Be,alees
43 Tetalees
44 Chuo,alees
45 Puenṭalees
46 Chhe,alees
47 Suenṭalees
48 Uṭhtalees
49 œnchas
50 Puchas

51 Ekawun
52 Bawun
53 Tirpun
54 Chuowun
55 Puchpun
56 Chhuppun
57 Sutawun
58 Uṭhawun
59 oonsuṭh
60 Saṭh
61 Eksuṭh
62 Basuṭh
63 Tirsuṭh
64 Chuosuṭh
65 Puenṣuṭh
66 Chhe,asuṭh
67 Sutsuṭh
68 Uṭhsuṭh
69 oonhuttur
70 Suttur
71 Ekhuttur
72 Buhuttur
73 Tihuttur
74 Chuohuttur
75 Puchhuttur
76 Chhihuttur
77 Suthuttur
78 Uṭhhuttur
79 oonasee
80 Ussee
81 Ekasee
82 Be,asee
83 Tirasee
84 Chuorasee
85 Puchasee
86 Chhe,asee
87 Sutasee
88 Uṭhasee
89 Nuo,asee
90 Nuwwe
91 Ekanwe
92 Banwe
93 Tiranwe
94 Chuoranwe
95 Puchanwe
96 Chhe,anwe
97 Sutanwe
98 Uṭhanwe
99 Ninnanwe
100 Suo.

As several of the foregoing are pronounced differently, I shall here insert such, in order to prevent any misconception, in this place:—

Chhe, - - - -	6	Chhachhut, - -	66
Tuentees, - -	33	Ursuth, - - -	88
Chuontees, - -	34	Birasee, - - -	82
Urtees, - - -	38	Ekanuwwe, - -	91
conchalees, - -	39	Biranuwwe, - -	92
Tuentalees, - -	43	Tiranuwwe, -	93
Urtalees, - - -	48	and so forth:	
Tripun, - - -	53	also Nubbe, &c.	90
Puchawun, - -	55	Sue, - - -	100
Tresuth, - - -	63		

Ordinals.

1st	Puehla.	6th	Chhut-wan.
2d	Doosra.	7th	Sat-wan.
3d	Teesra.	8th	Ath-wan.
4th	Chuotha.	9th	Nuo-wan.
5th	Panch-wan.	10th	Dus-wan, &c.

Collectives.

Gunda,	four.	Suckra,	a hundred.
Gahee,	five.	Huzar,	a thousand.
Besee,	a score.	Lakh,	a hundred thousand.
Chaleesa,	forty.	Kuror,	ten million.

N. B. The whole series of numbers, from ten to ninety, may be rendered very simple indeed in this way, dus o ek, bees o do, tees o teen, chalees o char, teen beesee, char beesee, &c.; but dus ek, bees ek, rather mean about 10 (9 or 11) or 20 (19 or 21) as an elliptical mode of expressing—dus, ek kum ya zee,ad, *ten, one more or less.*

Fractionals.

The following fractionals are so intricate, that practice only can make them agreeable:

Tiha,ee	$\frac{1}{3}$	Saṛhe teen	$3\frac{1}{2}$
Pa,o, chuoth, or chuotha,ee	$\frac{1}{4}$	Puone char	$3\frac{3}{4}$
		Suwa char	$4\frac{1}{4}$
Adha	$\frac{1}{2}$	Saṛhe char	$4\frac{1}{2}$
Do tiha,ee	$\frac{2}{3}$	Puone panch	$4\frac{3}{4}$
Puwun, puona, or teen pa,o	$\frac{3}{4}$	Suwa panch	$5\frac{1}{4}$
		Saṛhe panch	$5\frac{1}{2}$
Suwa	$1\frac{1}{4}$	Puone chhu	$5\frac{3}{4}$
Deṛh	$1\frac{1}{2}$	Suwa chhu	$6\frac{1}{4}$
Puone do	$1\frac{3}{4}$	Saṛhe chhu	$6\frac{1}{2}$
Suwa do	$2\frac{1}{4}$	Puone sat	$6\frac{3}{4}$
Uṛha,ee	$2\frac{1}{2}$	Suwa bees	$20\frac{1}{4}$
Puone teen	$2\frac{3}{4}$	Saṛhe tees	$30\frac{1}{2}$
Suwa teen	$3\frac{1}{4}$	Puone puchas	$49\frac{3}{4}$

Suwa suo	125	Saṛhe nuo suo	950
Deṛh suo	150	Suwa huzar	1250
Puone do suo	175	Deṛh huzar	1500
Suwa do suo	225	Puone do huzar	1750
Uṛha,ee suo	250	Suwa do huzar	2250
Puone teen suo	275	Uṛha,ee huzar	2500
Suwa teen suo	325	Saṛhe teen huzar, &c.	3500
Saṛhe teen suo	350		
Saṛhe sat suo	750		

Days of the Week.

Hindoostanee.	Hinduwee.	English.
Etwar *	Rubee-bar	Sunday
Som-war, or Peer	Som-bar	Monday
Mungul	Mungulbar	Tuesday

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* The Moosulman's Etwar, or *Sunday*, commences with what we, as well as the Hindoos, call *Saturday night*, Suneechur kee rat, and so on throughout the week. As this confusion of time may be productive of mischief, in cases of evidence for capital offences, the reader will not, I trust, be displeased with the present digression. Suppose a Moosulman were on his trial for murdering a Hindoo on Tuesday night, Mungul kee rat, in our, and the Hindoos sense of the word, all the witnesses, if Moosulmans, and aware of the above circumstance, could

Hindoostanee.	Hinduwee.	English.
Boodh	Boodhbar	Wednesday
Joomerat, or Biphe	Brihsputbar, or Lukheebar	Thursday
Jooma	Sookrbar	Friday
Suneechur, or Bar	Suneebar	Saturday

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save the criminal though guilty, by swearing positively to his being far from the spot on Mungul kee rat; because this, in their way of reckoning time, coincides with what we, and the Hindoos, call Somwar kee rat, *Monday night;* while our Mungul kee rat, on the other hand, is in fact named Boodh kee rat, by the followers of Moohummud, though we and the Hindoos would certainly call this Wednesday night of theirs, our Tuesday night, and *vice versa.* Now, in such a case, an alibi might be clearly established by the evidences upon oath, and that too without being guilty of perjury, as they are here supposed to know that their different depositions will be taken down, and translated verbatim as they make them, viz. Mungul kee rat, which we would interpret as Tuesday night, and the alibi set up on this foundation, clears the prisoner, while it screens the witnesses also, because they may safely say, we swore to his being absent from the spot where the murder was committed, on Tuesday

N. B. Din, is *a day*, aj, *this* or *to-day*, aj rat, *this night*. But war or bar only occurs in composition, unless we admit mas ka bar, *the last day of the month*, as an exception; but I question

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night it is true, according to your ideas of the matter, yet we undoubtedly meant no more by doing so, than that on our Monday night, the culprit was many miles distant from the place the crime was perpetrated at, upon your and the Hindoos Tuesday night. If this proposition can be reversed, so as to affect the life of an innocent man, I tremble at the very idea of it, and shall feel truly happy indeed, if the present extended digression put people in future more on their guard, in all matters depending upon time; particularly my military readers, who may yet be employed on the most important services, whose success must often depend on the accuracy of the instructions, given in Hindoostanee, to an inferior native officer. In night attacks, ambuscades, signals, sallies, &c. to be concerted some days previous to their execution, between a Moosulman and a British officer, if the latter has ordered the former to carry a particular operation into effect on Mungul kee rat, as Tuesday night, his expectations will evidently be anticipated one whole day, as the Moosulman, according to his notion of time, will in this case do the duty required upon Mon-

if this be good Hindoostanee, although much used by all our domestics in Bungala, either for the last or first day of the month, as these may be connected with muster or pay day.

Lunar Time.

Moohurrum	Rujub
sufur	Shuuban
1. Rubeeu-ool uwwul	Rumuzan
2. Rubeeu { oos sanee / ool akhir	Shuwwal
1. Jumad-ool uwwul	zilqad, or zeeqadu
2. Jumad- { -oos sanee / -ool akhir	zilhij, or zeehijju

Hindoo and English Months.

Chuet, commences from the 11th to 13th,	March.
Buesakh,	April.
Jeth,	May.
Usarh,	June.
Sawun, or Srawun,	July.

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day night. To point out the possible fatal tendency of such a blunder, on particular occasions, is a task that I shall leave entirely to the reader's own imagination, being much easier conceived than described, in its fullest extent.

Bhadon,	August.
Koonar, or Asin,	September.
Katik, or Kartik,	October.
Ughun,	November.
Poos, or Poh,	December.
Magh, or Mah,	January.
Phagoon, or Phalgoon,	February.

Money Table.

Dam,	Uddhee,	Dumree,	Chhedam,	Udhela,
1½ =	1 and 2 =	1 and 2 =	1 and 2 =	1 and 2 =
Puesa,	Tuka,*	Ana,	Paolee or Sookee,	Udhelee,
1 and 2 =	1 and 2 =	1 and 4 =	1 and 2 =	1 and 2 =
Roopiyu,	Moohur or Ushrufee.			
1 and 16 =	= one.			

This however varies much in its value, and the extremes may probably be 18 and 14 roo-

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* Or pukka puesa, *a double puesa*, the other being named kucha, or *single*. The Bungalees call roopiyu, tuka; and the one-fourth sookee, sekee; the final ee is frequently changed to a, in such words, without affecting their meaning, whence sooka, seeka, paola, &c. though udhela, and udhelee, as may be seen above, are very different things. The Chhedam is moreover termed dookra; but, after all, except

pees to the moohur, according to its intrinsic worth in gold, or the caprices of the money-changers at the time, as they frequently extort whatever they please in this way, from all other classes of people. As very satisfactory lists, and most useful tables of weights and measures, are now inserted in the several Registers published in the East Indies, it would be absurd in me to reprint them. I shall therefore refer all sojourners, for every information of this sort, to the most accurate Works, which are procureable at the printing-offices of the several Presidencies in British India.

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with the puesa, ana, roopiyu, and moohur, the stranger will not at first have much business or connection. As he prolongs his stay or extends his enquiries, he will learn what kuorees and puns also are.

DIALOGUES.*

EK padshah tha jiske (yuhan) ek betee thee, pur koee beta nu tha.	THERE was a king who had a daughter, but he had not a son.
Is bazar ka dustoor kya hue?	What is the custom of this market?
Yih wooh-ee hue.	This is the (he or) man.

* The student must refer to the large Collection of Dialogues just published, for that extensive variety which cannot be expected in a small Work of this kind.

The words dustoor, bazar, begum, soorut, surdar, Moosulman, Moonshee, feel, mooftee, Hindoo, being frequently written correctly at once by most people, so far establishes the general propriety of my system of Hindee-Roman orthography. On this occasion let me caution the scholar not to allow any Moonshee to insist, that particular examples are never used among them, until he can speak Hindoostanee well enough to convince all such wiseacres of their total inability to comprehend the nature and

Ko,ce dum men̤ p̤hirega.	He will return in a breath.
Ul ghurz̤ yih hue, ki muen̤ kul ja,oonga.	The short of it is this, that I will go to-morrow.
Wuhan̤ sub hee hue.	The whole are there.
Muen̤ toojh se kam loonga uor oose doonga.	I will take the business from thee and give it to him.

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tendency of what is asserted here, without being sufficiently versed in both languages. As no native can patiently submit to too and toojh, all of them have an interest in crushing expressions similar to that in the text, without having penetration enough to perceive, that in cases of displeasure, endearment, familiarity, and adoration, these are perfectly just. They cannot even comprehend the introduction of a single member of a sentence to illustrate a rule, and therefore often observe, Who will return? What man is to go? Why will he go? We never speak so. This cannot be right—after instances which may be produced by the scholar in the course of his reading. The learner gets perplexed, the Moonshee persists in a speech, of which the other cannot comprehend one-third, the dispute naturally ends in mutual chagrin, if not abuse, without the smallest advantage to either party.

Wooh kuon hue?	Who is he?
Ap (or ṣaḥib) ke bawurchee ka bhaee.	The brother of your worship's cook.
Sa,ees ke pas jakur, yih danu oos ke age rukhkur, dekho ki wooh ghoṛe ko khilata hue.	Go to the groom, put this grain before him, and see that he gives it to the horse.
Mueṇ elchee hokur isee surkar meṇ aya hooṇ padshah kee ṭuruf se.	I have come on the part of the king as ambassador to this government.
Ye kuonse janwur hueṇ?	What sort of animals are these?
Moorghabee hueṇ.	They are wild ducks.
Ketne ko mere khawind ke hath * bechoge.	For what will you sell them to my master?
Toomharee danist meṇ is ghur ka peechha	In your opinion is the rear of this house

* Were ko here used instead of ke hath, the meaning would be perverted to—For how much will you sell my master as a slave? A learner once in my presence asked a Moonshee about a book, and concluded with saying, *will you sell it to me?* in these words: Hum ko (for humare

age se khooshnooma hue?	handsomer than the front?
Hurgiz, bur ụks mere khiyal meṇ iska aga pẹechhe se buhoot soothra hue.	By no means, on the contrary, I conceive the front is much more elegant than the rear.
Bat yooṇ ho to ho wuzeer ke nuokuroṇ age, pur bukhshee ke chakuroṇ ke nuzdeek koochh uor hue.	The matter may be so among the minister's servants, but it is otherwise with the general's domestics.
Kuhaṇ rajạ ka beṭa uor kuhaṇ yih shoohru.	What connection is there between the prince's son and this report?*
Raje ke beṭe uor is shoohre meṇ yih lugao hue.	There is this connection between the prince's son and this report.

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hath) bechoge? *Will you sell me?* The man very respectfully replied, muqdoor kya, ap mera ghoolam nuheeṇ, *how can I do so, your honour is not my slave?*

* Lit. where is the prince's son, and where this report?

Khansaman ke yuhan aj ke bazar kc khurch ko ek puesa bhee nuheen, suoda kuhan se lawega, uor merc yuhan jo such poochho ck phootee kuoree bhee nuheen.	The steward has not a single penny about him for to-day's market expences, how will he bring provisions, and in fact I have not even a bad farthing.
Jub ki murdon ke yuhan bawurchee, khidmutgar uor khuwas oonkee khidmut pur ruhen chahiye ki uoruton ke yuhan bhee bawurchin, khidmutgarin o suheliyan, bhee ruhen.	If men have their male cooks, men servants and pages to serve them, women surely ought to have their cook maids, waiting maids, and damsels to attend them.
Yih kuhne men kis soorut se awe hue?	In what manner is it expressed?
Kya hooa *or* hue?	What is the matter?
Toomhara iradu kya?	What do you mean?
Kuon shor kurta hue?	Who makes a noise?
Toom kya kuhte ho?	What do you say?
Boolao oose.	Call him.
Toomharee kya sulah hue?	What is your advice?

Yih sub se bihtur hoga.	This will be better than all.
Ekh̩ee hue.	It is the same thing.
Koochh̩ furq nuheeṇ.	There is no difference.
Toom buhoot ahiste (*or* dubee awaz se) bolte ho.	You speak very low.
Toom Ungrezee bol sukte ho?	Can you speak English?
Sulees Hindoostanee to kuho.	Speak easy Hindoostanee.
Wooh ph̩ir kuho.	Speak that again.
Toom buhoot juldee bolte.	You speak too quick.
Mueṇ nuheeṇ sumujh̩ta hooṇ.	I do not understand.
Kuho to wooh kya kuhta hue.	Tell me what he says.
Bh̩ooliyo mut.	Do not forget.
Kuhaṇ se a̩e ho?	Whence came you?
Idh̩ur a̩o.	Come hither.
Pas (or nuzdeek) a̩o.	Come near.
Chule ja̩o. Rookhsut.	Go away.
Aj kee kya khubur? lit. *day's what news?*	Is there any news today?
Toom kuese ho *or* khuerafiyut?	How do you do?

Toomharee ọomr kya?	What is you age?
Moojhe uor durkar nuheeṇ. i. e. *me to more necessary not.*	I do not want more.
Uor nuheeṇ chahiye.	More is not required.
Kuho sa,ees se ki ghoṛa tueyar kure.	Tell the groom to get the horse ready.
Chabook uor gol ṭopee do.	Give me the whip and round hat.
Palkee mere pas bhejo.	Send the palkee to me.
Upna kam jo bihtur nu kuro to mueṇ toomheṇ juwab doonga.	If you don't do your business better, I will turn you away.
La,o ḥaẓree.	Bring breakfast.
Misree do.	Give me the sugar-candy.
Koochh uor doodh to la,o.	Bring some more milk.
Mueṇ ubhee bahur jaya chahta hooṇ.	I want to go out directly.
Khane ko kya hue?	What is there for dinner?
Hath dhone ka panee la,o.	Bring water to wash my hands.
Soono ek na,o hum ko durkar hue Kulkutte tuk jane ko.	I want a boat to go to Calcutta.

Is ka bḥara keta hue?	What is the fare of it?
Toom kubtuk chul sukoge?	When can you go?
Hum ubḥee ja,enge.	We will go immediately.
Juld na,o eehaṇ la,o.	Bring the boat here quickly.
Is wuqt juwar hue?	Is the tide in now?
Nuheeṇ ṣaḥib bḥaṭḥa hue.	No, Sir, it is out, or ebb.
Hum ko kinare pur ootaro.	Put me on shore.
Idḥur ko chulo. oodhur ko pḥiro.	Go this way. Turn that way.
Kya hue oos bustee ka nam?	What is the name of that place?
Wuhaṇ kuon ruhta hue?	Who stays there?
Wuhaṇ koochḥ kḥane peene kee cḥeez miltee hue?	Can we get any thing to eat or drink there?
Uch-chḥa, wuhaṇ na,o le chulo ou luga,o.	Well, take the boat there and put to.
Dekḥo na,o isee juguh rukḥo, our toom sub ḥazir ruho, hum ubhee pḥir ate hueṇ.	Keep the boat here, and remain all at hand, as we shall return immediately.

Chulo na,o juldee kho-lo.	Come, let us set off quickly.
Maro dand, zor se tano, soostee mut kuro.	Row fast, pull away, don't be lazy.
Koochh khura kuro dhoop kee ar ke waste.	Put up something to shelter us from the sun.
Kue ghuree din churha hue? *or* Kue ghuree din hue?	What o'clock is it?
Palkee juldee munga,o.	Bring a chair quickly.
Moothiyon ko boola,o, our humare sathee sath humaree cheez-bust bhejwa do.	Get porters, and send my baggage along with me.
Toom sahib kuhan oo-troge?	Where do you mean to go Sir?
Sub se uch-chhe punch-wale ke ghur hum ko ek bargee le pu-hoonchawen.	Let them carry me at once to the best ta-vern.
Chulo hum ko puhoon-cha,o D— sahib ke yuhan.	Come take me to Mr D—'s.
Wooh kuon hue?--toom kuon ho?	Who is that? who are you?
Ko,ee hu.?	Is any body there?

Kyoon top (bujee, chhooṭee, or) dughee?	Has the gun fired?
Han ṣahib.	Yes, Sir.
Khidmutgar ja,o hath moonh dhone ka panee la,o.	Boy, go bring water to wash with.
Miswak munjun de.	Hand me the tooth-brush and powder.
Dekh keṭa din chuṛha hue.	See what o'clock it is.
Khoodawund ghuṛee teen ek aya hue.	Your honour! three bells or so.
Kuhar, ek joṛa kupṛa la,o.	Bearer, bring me a suit of clothes.
Koorṭee our ṭopee ko jhaṛe.	Brush my coat and hat.
Bal buna,o.	Dress my hair.
Moze kanṭoṇ sumet humeṇ do.	Give me my boots and spurs.
Ghoṛe pur zeen bandhee hue ki nuheeṇ?	Is the horse saddled or not?
Gaṛee tueyar kura,o.	Get the carriage, coach, &c. ready.
Nu nu munu kuro.	No, countermand it.
Suwaree ke ghoṛe ko hazir kuro.	Order the saddle horse.

Humare sath toomhen jana hoga.	You must go along with me.
Ubtuk sahib ootha hue?	Is your master up yet?
Han sahib pur kuheen bahur guya hue.	Yes Sir, but is gone out somewhere.
Toom ko koochh muuloom hue ki kuhan guya?	Do you know where he is gone to?
Moojhe muuloom nuheen.	I don't know.
Hazree tueyar hue?	Is breakfast ready?
Han sahib ub kurta hoon.	Yes, Sir, I am now making it.
Khoob khuolta panee lao.	Bring the water boiling hot.
Cha bunao.	Make the tea.
Humen do ek piyalu, doodh, misree, ek unda, mukhun, rotee, chumcha, moolee, halim, moorubbu.	Give me a cup, milk, sugar, an egg, butter, bread, a spoon, raddish, cresses, jam.
Ek palkee (ya bocha) our kuhar zuroor hue.	I want a palkee, (or a chair) and bearers.
Ek din ka bhara kya hue?	What is the fare per day?

Seedha age chule ja,o.	Go straight forwards.
Duehne phiro.	Turn to the right.
Ba,en (hath) phiro.	Turn to the left (hand.)
Juldee chulo.	Go fast.
Ahiste zuru chulo.	Go a little slower.
Wuhan ja,o,—burhke ja,o,—khure ruho.	Go there,—go on—stop.
Eehan ruho jub tuk ki hum phir awen.	Stop here till I return.
Isee dum hum * phir awenge.	I will be back immediately.
Age dourke ja,o khubur le ki —— sahib ghur men hue ki nuheen.	Run on before, and enquire if Mr —— be at home or not.
Ruho, ruho, palkee neechhe rukh do.	Stop, stop, put the chair down.
Toomhara sahib ghur men hue?	Is your master at home?
Palkee ootha,o our chulo ghur ko.	Take up the chair and go home.
Is guthree ko le chulo ghur.	Carry this bundle home.
Palkee men se ye cheezen ootha lo.	Hand these things out of th[illegible]
Hum khana kha,enge —— sahib ke yuhan,	[illegible] dine [illegible] Mr ——'s, you must go there

* This *hum* can only be defended on the plea, that as the natives, in this respect, *hum* us, we must in return *hum* them.

toomhen sipuhree ko wuhan jana hoga.	in the afternoon.
A,o moze ootaro.	Come take off my boots.
Koochh shurab panee la,o.	Bring some wine and water.
Panee khoob thundha kuro.	Cool the water well.
Jo khana tueyar hue, to la,o.	Bring dinner, if ready.
Khana mez pur aya.	Dinner is on the table.
Thoree rotee la,o.	Bring some bread.
Saf chhooree kanta do.	Give me a clean knife and fork.
Humen do numuk, raee, mirch, achar, sirka, shurab, panee, gosht, saf basun.	Give me salt, mustard, pepper, pickles, vinegar, wine, water, meat, a clean plate.
Burtun ootha leja,o.	Take away the things.
Jhilmil ootha,o.	Open the venetians.
Duwat, qulum, kaghuz la,o.	Bring pen, ink, and paper.
Yih khut —— sahib ke pas leja,o, uor juwab ke liye buethe ruho.	Carry this letter to Mr ——'s, and wait for an answer.
Is chithee ko leja,o Beebee —— ke yihan,	Take this one to Mrs ——'s, and if she be

jo bahur gu,eeṇ ho, · to ooske durban ke haṭh de a,o.	out, deliver it to the porter.
Wooh gora kuon hue.	What European is that?
Wooh kiska g̦hoṛa?	Whose horse is that?
Yih kiska g̦hur hue?	Whose house is this?
Palkee ka hookm de.	Order the chair.
Hum ko ḍak ke g̦hur meṇ puhooncha,o.	Take me to the post-office.
Bunarus tuk ḍak ka muḥṣool keta?	How much is the post-age to Bunarus?
Jub ḍak wala yuhaṇ awe tuo pooch̦ho ki humare waṣṭe ko,ee khuṭ hue ki nuheeṇ.	When · the postman · comes, enquire if he have any letters for me or not.
Humara nam toom jan-te ho?	Do you know my name?
Haṇ ṣaḥib Pin hue.	Yes, Sir, it is Pin.
Nuheeṇ, bewuqoof, nam humara Fin hue, uo lik̦ha hoo,a hue isee kaghuz pur ki ḍak ka piyadu ḍak ke ṣaḥib ko dik̦hlawe.	No, blockhead, my name is Fin, and is written on this pa-per, that the post-man may shew it to the postmaster.
Toom kya chahte ho?	What do you want?

Toom se mueṇ koochh mangta nuheeṇ hooṇ, pur ek pueyam lekur aya.	I have nothing to ask from you, but have come with a message.
Pokarke bolo, tuo hum soonenge.	Speak loud, and I shall hear you.
Choop ruho.	Hold your tongue.
Ruh ruhke uor bolbol jooda kur, bolo, tuo hum sumjhenge toomharee bat.	Speak slowly and distinctly, I shall then understand you.
Toomhara nam kya?	What is your name?
Toom kuhaṇ ruhte ho?	Where do you live?
Humara sulam upne ṣaḥib se kuho.	Give my compliments to your master.
Toom jante oos admee ko?	Do you know that man?
Poochho to oos se toom kya chahte ho.	Ask him what he wants.
Kuho oos se ki toom ub chule jao, kul fujur pher ao.	Tell him to go away, and call to-morrow morning.
Jud puhoonche tud hum ko khubur do.	When he comes, let me know.
Is ko Hindoostanee zuban meṇ kya kunte ho?	What do you call this in Hindoostanee?

Chuokee ke neeche se ootha la,o oos kaghuz ko.	Bring that paper from under the chair.
Humaree ghuṛee mez pur rukho.	Lay my watch on the table.
Aj din phurchha hue?	Is it a fair day?
Nuheeṇ, ṣahib, budlee hue, bulki burusta hue.	No, Sir, it is cloudy, nay it rains.
Dekho asman koochh khoola hue.	See if the weather be cleared up.
Koochh ek ṣaf hone luga.	It is about clearing a little.
Bichhana bichhaya hue?	Is my bed made?
Ubtuk nuheeṇ kiya.	I have not yet made it.
Musihree khoob jhaṛo jo muchhur nu ruhe.	Brush the curtains well, that no musquitoes may remain.
Jootee ko uchhee ṭuruḥ ṣaf kuro.	Clean my shoes well.
Hum ko buṛee fujur juga,o.	Wake me very early in the morning.
Chiragh jula,o.	Light the lamp.
Buttee boojha,o.	Blow out the candle.
Durwazu bund kuro.	Shut the door.

Kutchh dukhne hath dahni.	Move a little to the right.
Do teen qudum ba,en surko.	Move a few steps to the left.
Ek do qudum huto.	Fall back a step or two.
Dooshmun hutne luge.	The enemy are about retreating.
Ue sipahee toom ne kuha ki kul we admee awenge.	O soldier, you said those men would come to-morrow.
Kin ne yih bat toom se kuhee.	Who told you this?
Admee oon ka bola ki we fujur ko awenge.	Their man said, that they would come in the morning.
Hum ne wooh cheez jo ap ne bhejee oon ko dikhla,ee uor urz kee jo bat ap ne moojh se kuhee.	The thing which you sent I shewed him, and represented what you had told me.
Soono: khidmutgar se poochho ki toom ne hazree tuteyar kee hue ya nuheen?	Hear: ask the khidmutgar whether he hath prepared the breakfast, or no?
Ue suhaf kul hum ne toom ko hookm diya Meer Husun kee	Well bookbinder, yesterday I gave you an order to bring

Musnuwee lane ke, toom nu la,e is liye toomharee ghuflut se humara khulul hoo,a.	Meer Husun's Musnuwee you have not brought, by this, through your neglect, I have been interrupted.
Hum ne oosko kuha tha kul, too fulane ke bagh men jakur fulane malee se goolab jamun thore se mangla,iye, wooh to nu gaya humare kuhne kee kya purwa hue oosko?	I said to him yesterday, having gone to such a one's garden, beg a few rose-apples from such a gardener, he did not go; what obedience does he pay to my orders?

Ne can only occur with an active preterite verb. To this rule there are exceptions, as ne never can occur with the imperfect, neither can it with some few verbs, such as bolna, lana, bhoolna. If the sign of the accusative be not in the sentence, the verb is governed by the object; if ko be in the sentence, the verb partakes of a neuter state, remaining totally unchanged. Some words may be compounded with verbs at pleasure. For instance urz, fikr, which may either be governed or remain com-

pounded; as muen ne urz kee, muen ne fikr kee, might with equal propriety be kiya; the sentence being the accusative. A native would imagine the scholar a sorry Jargonist were he not to use ne when necessary, or make use of it improperly, and the knowledge of this may be productive of much benefit. If a servant were to say to his master, muen ne diya; he would probably conceive, that what had been sent was not delivered: the master might naturally desire the reasons: the servant would persist, in the very same words, on its having been delivered; which the other, through ignorance, would construe the reverse: the master becoming incensed, the servant frightened, blows or abuse might follow. Thus, a good servant may be lost for having performed what he had been ordered, and whose only fault was, speaking too grammatically; or, in other words, above his employer's comprehension. The ne will be met with, as well as the preposterous concord of preterites with their objects, in many parts of these sheets, which from every novice ought to meet with due attention, that this intricate, but essential portion of Hindoostanee Grammar may be duly acquired.

Kuhar, Muhra, Bhoee, &c.	A Chairman, or a Palkee Bearer.
Kyoon muhre toom kis ke eehan kuharee kurte ho uor kud ke ae ho Kulkutte men?	Come! chairman, in whose service are you, and when did you arrive in Calcutta?
Toomhare sath ketne uor kuhar huen?	How many other chairmen are with you?
We sub nire toomhare des bhaee huen ki nate rishte ke?	Are they all your countrymen only, or your relations?
Kuonsee zat kuharon kee eesee hue ki ziyadu roopaya uoron se eehan kumawe?	What tribe of chairmen is there here who make more money than the rest?
Hur ek mas kee kumaee se toom log kya kurte ho?	What do you do with every month's earnings?
Upne pas toom poonjee kur rukhte ho ki mas mas upne des ko bhejte ho?	Do you preserve it as a stock by you, or remit it every month to your own country?
Humare yuhan toom log upne ap ko buchra (ya bearer) kahe ko kuhlate ho?	With us why do you term yourselves buchra, (*or* bearer)?

Kya aj tuk toom ko kisoo ne nuheeṇ kuḥa hue, ki bearer humaree zuban meṇ bureeṇeech bat hue, juesa qoolee ya muzdoor, uo ki buehra oosko kuhte jo soonta nuheeṇ?	What! has no one yet told you, that bearer is in our tongue a very low word, like slave, or drudge, and you know that buehra means a deaf man?*
Le ub chule jao.	Well, now walk off.
Surishtedar ya uhli kar moolkee.	A Revenue or other Civil Officer.
Kyooṇ jee toom malgoozaree ke kam se koochḥ waqif ho?	Pray, my friend, are you well versed in the revenue department?
Puṭṭa kis ko kuhte hueṇ uor qubooliyut kya hue?	What do you call a lease, and its counterpart what?
Rue uor ruebundee ka	Have you any other

* So very tenacious are the meanest Indians of rank, title, and respectability, that it is a known fact the chairmen here have an idea, that bearer is an appellation little below lord or duke. This is the mystic charm which makes them detest their own word kuhar.

uor ko,ee nam hue?	names for the rate or rent adjustment of lands?
Rue ke burabur jo uor ko,ee nam yad nu ho tuo oos ka uhwal buyan war kuho?	Should you not recollect another word for the rate, you can explain the nature of it in detail?
Malgoozar jo huen so qistbundee pur surkaree muhsool puhoonchate huen ya ekuthan?	Do the farmers pay the revenue by instalments to government, or in the gross?
Is turuh ka khiraj uksur fusl ke age beech men ya peechhe puhoonchta hue?	Does this species of revenue commonly come in before, or during, or after the crop?
Mu,afee yuune lakhirajee zumeen se koochh bhee hoozoor men dakhil hota hue ya nuheen, peshkush ya tabuidaree ke roo se?	Does free land or that not assessed pay any thing at all to Government, or not, by way of acknowledgment?
Purgunon kee tushkhees age kuon kurta tha?	Who formerly settled the assessment of the several districts?

Qanoongo uor puṭwaree meṇ, kya furq hue?	In what respects do the county register and town or village-clerks differ?
Kisee kaghuz puttur ka nam baz-namu hue, uor oos kee muuṇee kya?	Is any paper called a deed of abdication or rejection, and what does it imply?
Dur eeṇ wila jud kisee zumeendar pur moohussil chhooṭte hueṇ, ṭulubanu lugta hue ki nuheeṇ, uo kis qudr?	In these days when constables are put over any landholder, is dunage exacted or not, and to what amount?
Moofussul meṇ moostajir ko nankar miltee hue ki zumeendar ko?	In the country, do the contracting farmers or landholders receive the sustenance money?
Jis kaghuz meṇ kisee gaṇw kee zumeen, talab, baghat, siwanu wughuere ka ahwal likha hooa ho to is ka kya nam hue? Moowazinu ya Ruqba-bundee kuhlate huen.	What is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village? They call it moowazinu, &c.

Uch-chha, ub toomheṇ rookhṣut hue.	Good, you are at liberty to withdraw.
Moonshee.	Secretary, or Teacher
Kuho ṣaḥib, toomharee danist meṇ Hindee zuban ki Farsee kuonsee ziyadu mooshkil hue?	Pray, Sir, in your opinion, whether is the Hindoostanee or Persian language the most difficult?
Hindee ke ishkal meṇ koochh shoobuh nuheeṇ, lekin Farsee se ziyadu durkar, isee wasṭe hum muqdoor bhur seekhte hueṇ—toom hum ko sikhla sukoge?	As to the difficulty of the Hindee there can be no doubt, but it is more necessary than the Persian; we therefore are striving to learn it. Can you teach us?
Bhula toomhare khiyal meṇ kuho to oos shukhṣ ke wasṭe jo mooạmilu ya surokar rukhta hue kya ạwam kya khuwaṣ se Hindoostan bhur meṇ in dono zubanoṇ meṇ se yuṇne Fársee uor Hindee	Do say, in your idea, for the person who has transactions of all sorts, with both the high and the low throughout Hindoostan—of these two languages, viz. the Hindoostanee and Persian, which is the

kuonsee poorzuroor hue?	most requisite?
Sirf Farsee uor Urubee ulfaz jo rekhte men shamil huen oon ko jo poochho tuo chundan dooshwar nuheen, pur tanees uor tuzkeer bumui tumeezi tuluffooz thenth Hinduwee ko duryaft kurna yihan tuk sunglakh hue jo aj tuk kisee se bu khoobee hasil nu hoo,a uor nuhoga kyoon kur ki muharut ilmee goyaek tilismee chiree,a hue ki jyon jyon ko,ee oose pukra chahe tyon tyon wooh kafir hath se door bhagtee.	In regard to the mere Arabic and Persian words which occur in the mixed languages, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Hinduwee, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will, for perfection in science is like an enchanted bird, which the more one tries to catch, the farther it flies from him.
Hindee zuban kee tuhseel ke liye toomharee kya sulah hue,	In acquiring the Hindoostanee tongue, what is your advice,

saf kuho to ki muen oos ke bu moojib zuban sikhoon our toomharee is bat ka humeshu ihsanmund ruhoonga.	speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account.
Ko,ee oohdedar.	An Officer.
Kuho myan toom kuon pultun ke ho?	Pray, Sir, to what regiment do you belong?
Toomhen koochh muuloom hue ki oos kee bhurtee puehle kuhan hoo,ee thee?	Do you know where it was first raised?
Aj kul toomharee tumam pultun yuhan tu,eenat hue ki uor kuheen?	Is the whole regiment on duty here or not?
Toom kya oohdu rukhte ho uor kubse oohdedar hoo,e?	What office do you hold, and how long have you been an officer?
Toom se (*or* uese) oohdedaron ke tabin humare yuhan ke lushkur men kee nojawan uksur rukte hueen?	Under such officers as you in our army, how many men are generally placed?

Jud toom kuheeṇ dihat meṇ ja,o tu,eenatee pur wooh shukhṣ ya ḥakim jis ke yuhaṇ toomharee chuokee puhru ruhta hue so toom ko koochḥ deta hue kudhee ki nuheeṇ?	When you are stationed any where in the country, does the person or magistrate where you are on duty, ever make you a present of any thing or not?
Toomharee shuruḥ kya hue toomheṇ mah bu mah pooree miltee hue ki nuheeṇ?	What is your pay, and do you receive the whole monthly or not?
Kuho to jis wuqt ko,ee toomhare sipahiyoṇ meṇ se kisoo ruụeyut pur koochḥ zoolm kure tub toom is ka kya fikr kurte ho jo pḥir uesee ḥurukut hone nu pawe?	Well, when any of your soldiers is guilty of any oppression on the country people, what steps do you take to prevent such an offence again?
Jo toomhare ruhte kuee ek admee kee ṭuruf se surkar ke khuzane pur ḍaka purta tuo toom muqdoor bhur dukuetoṇ ko	If in your presence several people were to attack the treasure of government, would you, to the utmost of your power,

jeete jee pukurte ki troont durobust ko mardalte?
seize the robbers alive, or would you kill the whole on the spot?

Fujur se puhur bhur sipahiyon ka puhru ruhta hue, ya ki fujur se do puhur tuk?
Does a soldier's continuance on guard last from sun rise till nine o'clock, or till twelve o'clock?

Jo bat hum ne kuhee hue toom se so toomhen hur soorut se saf muuloom ho,ee ki nuheen? juwab dene men koochh,h chinta mut kuro jo,ee ho be lugz,o kuho hum hurgiz boora nu manenge.
Do you clearly understand all that I have told you or not? in answering me be not in the least apprehensive, speak whatever you please without reserve, I will not take it in the least amiss.

Khuer ub ja,iye.
Well, you may now go.

Khansaman ya Khidmutgar.
A waiting servant, Butler, or Steward.

Soono to toomhara nam kya hue? aor upne sahib ka bhee nam butla,o
Prav what is your name? let me know also your master's name

Kud se oos sahib ke eehan nuokur rahe ho?	How long have you been in that gentleman's service?
Toomhara wutun ku-han hue uor eehan se ketee door hoga?	Where is your native country, and how far may it be hence?
Log uksur wuhan jate huen khooshkee kee rah ki turee kee?	Do people in general go there by land or water?
Bharee jins oos moolk men kya kya hotee hue? uor kis cheez kee ziyadu pueda,ish hue?	What is the most important article of trade in that country, and what things are produced in greatest abundance there?
Toomhare ma bap jeete huen ki nuheen, uor toom kudhee jate ho upne logon kee moo-laqat ke liye?	Are your friends alive or not, and do you ever go to see your friends?
Toomhen koochh khu-bur hue ki tamba eehan ke bazar men ki bhao bikta hue?	Do you know at what rate copper sells in the market here?
Kya toom [illegible] bat nu-heen kuh sukte ki ek puese ka tamba pue-	What, cannot you even say that one penny's worth of copper will

sa bhur hoga ki nuheen?	be the weight or size of a penny or not?
In dinon toom jante ho ki ek ser doodh kete ko bikta hue shuhur men, uor bahur ketne ko.	Do you know now a-days at what rate a quart of milk sells in the city and in the country, for how much?
Bus ub toom ja,o.	You may now depart.

When the reader is able to analyse and comprehend the foregoing dialogues on grammatical principles, he may then safely venture upon my large Collection, from which, and the Exercises in these sheets, he will quickly attain a facility of speaking the Hindoostanee on all occasions. The word yuhan, *here*, is so variously pronounced yihan, eehan, ihan, and even hi,an, that I sometimes let it pass, for obvious reasons as eehan, &c.

EXERCISES.

THE subsequent verbal, and free translations, will do more to unfold the idiom and syntax of the Hindoostanee to beginners, than a volume expressly written on the subject. Whoever shall persist for a few months, with other stories or extracts, in this manner, will not only acquire an extensive stock of words, but a great facility of producing extempore the most accurate, if not elegant, English versions, from any portion of a Hindoostanee work, and *vice versa*, as more particularly illustrated by the 9th exercise. A — is placed to represent any particle, which cannot well be translated, like *ne*, &c. that the reader may be able to follow every word, with ease and advantage, as he proceeds through the whole of the exercises.

I.

Do luṛké bḥookḥe piyase kisee ke yuhaṇ gu,e, oosne hur ek ke s'hu,oor kee azma,ish ke wasṭe

ek ṭuruf mez pur koochh shurab uor misree rukh dee, uor doosree ṭuruf thora thundha panee uor rookhee roṭee. Uql-mund lurke ne roṭee uor panee se upne peṭ ko bhura uor piyas ko boojha-ya, uhmuq lurke ne shurab kee lal rungut uor misree kee mithas jo dekhee, buhoot rughbut se oonko piya uor khaya, pur fayudu koochh nu hooa, bulki ooskee piyas ziyadu hooee, mugur upne peṭ ko khalee huwa se bhura hooa paya, lekin upnee chook ka elaj koochh nu kur suka, kyooṇ ki wuqt goozur guya tha. Such hue ki buhoot cheezeṇ buẓahir khoobtur hueṇ, uor ba-ṭin meṇ haṣil oonka thora hue, choonanchi phool-na goolab ka, sath rung uor boo ke, ugurchi khooshnooma hue, lekin phoolna kupas ka in-sàn ke huqq meṇ duhchund moofeed hue.

Two children hungry, thirsty, some one's house went, he—each one's abilities of trial for sake, one side table on, some wine and sugar place gave, and other side, a little cold water and plain bread. The wise boy—bread and water with, his own belly—filled and thirst—quenched, the silly boy—the wine's red colour and the sugar's sweetness when saw, much de-light with, them—drank and ate, but good any not was, nay his thirst more became, though his

belly—mere air with filled—found, but own mistakes remedy any not make could, because the time past gone had. True it is, that many things apparently excellent are, and interior in produce their little is, for instance, the blooming rose of, with colour and fragrance—although beautiful is, yet the flowering cotton of, mankind of respect in, ten fold beneficial is.

Two hungry and thirsty boys went to a person's house, who, in order to try their several abilities, placed before them on one side of the table some wine and sugar, and on the other side, a little plain bread and cold water. The intelligent boy filled his belly and quenched his thirst with the bread and water, while the foolish youth, attracted by the red colour of the wine and the sweetness of the sugar, eat and drank them with great avidity, but without the smallest advantage. On the contrary, his thirst increased, while he found his belly filled with mere air; but he could not rectify his error, because the opportunity was lost. The fact is, that many things apparently are excellent, yet their intrinsic value is small indeed; thus, although the rose blooms with all the charms of fragrance and beauty, still the

flowering of the cotton tree is ten times more beneficial to mankind.*

II.

Jo dana lurka hue, upnee kitab upne ghur men be kuhe purhta hue, uor lurka nadan upnee kitab ko khel ke waste taq pur dal rukhta hue, ugurchi ooske ma bap is bud chal se huzar munu kuren. Puehla lurka oos useel ghore kee turuh hue, ki jis ke waste kora zuroor nuheen, uor doosra oos khuchre moonh-zor ke burabur hue jo lugam nuheen manta. Ghuruz ek lurka jo such poochho to goya zoomboor ke shuhd ke peechhe hue, uor ooske nesh kee turuf nuzur nuheen kurta, uor doosra nacheez teetree ke peechhe duorta hue, uor yoonheen upnee mihnut ko sirf ooske rungeen puron pur burbad deta hue.

Whoever wise lad is, his book own house in without bidding read does, and a boy ignorant

* The moral is obvious, that one's own language, as the most useful, should be first cultivated and well understood; *ergo*, the vernacular tongues of the countries we visit as rational beings, should be attained before we commence their learned languages.

own book—play on account, a shelf on tossing place doth, although his mother, father this bad conduct from, thousand prohibitions make. The first youth that noble steed's manner is, that whom for whip necessary not is, and the second that mule headstrong to like is, which bridle not obeys. In short, the one boy, if truth you ask, then as if bee's honey after is, and its sting towards sight not makes, and the other, worthless butterfly after running is, and thus his labour—merely its painted wings after, on the wind giving is.

A boy who is wise, reads his book at home without orders, and an ignorant youth, for the sake of play, throws his book on the shelf, although his parents forbid such misconduct a thousand times. The former lad resembles the noble steed for whom no whip is required, and the latter is like that headstrong mule which does not obey the bridle. In short, one boy seems in reality to be in pursuit of the bee's honey, regardless of its sting; while the other hies after a worthless butterfly, and thus, for its painted wings alone, he gives all his labour to the winds.*

* Many military men, who, comparatively speaking, can

III.

Ek buṛa suodagur tḥa, ooske do beṭe tḥe tḥoṛe dinoṉ meṉ, wooh suodagur murguya, bap kee duolut dono ne banṭ lee, ek ne do teen muheene meṉ upnee sub duolut ooṛadee boore admiyoṉ kee ṣulaḥ se. Doosre ne suodaguree ikhtiyar kee, bḥule admee ke kuhne se, ek fuqeer hoo,a, doosra duolutmund. Pus jo ko,ee bḥule kee bat manega ooska bḥula hoga, uor jo ko,ee boore kee manega ooska boora hoga juesa in donoṉ ka hoo,a.

A great merchant was, his two sons were, few days in the merchant died, father's property both—share took, one—two three months in, his own whole wealth dissipated bad men of counsel by, the other traffic selection made, good men of advising from, one a beggar became, the other wealthy. Thus, whoever the

have little to do with the Persian, have wasted days upon it, that might have produced much more solid advantage, had they been devoted to Hindoostanee, since hardly one in a hundred can expect situations, in which the learned languages of India are requisite, and even then the Hindoostanee is indispensable, for such obvious reasons, that he who runs may read.

virtuous of direction shall obey, his welfare will be, and whoever wicked of (words) shall follow, his evil will be, as these two of was.

There was an opulent merchant who had two sons; the merchant died in a short space of time, and both divided their father's property between them. One of them in a few months dissipated the whole of his fortune, at the instigation of bad men, the other engaged in commerce by the advice of good people. The first became a beggar, the second, a rich man. Thus, whoever shall follow the counsel of the good, will prosper, and he who lends an ear to the wicked, will not succeed, as in these two examples here. *

IV.

Ek lurke ne tufawoot se dekha ki chumun ke kinare pur ek phool nihayut khoosh rung

* Had a taste for literary improvement sooner met with but a small share of the countenance that hath too often been given, by example, to dissipation, pride, ostentation, and folly in India, that country would have long ago produced better Orientalists than it can even yet do, and many more men able to converse with the natives, as gentlemen, in their several vernacular tongues.

phool ruha hue, jub lurka ooske nuzdeek puhooncha to oos gool kee khooshboo uor rung ne yuhan tuk loobhaya ki be ikhtiyar ooske torne kee khwahish ooske dilmen pueda hoo,ee, joheen upna hath ooske putton lug puhoonchaya woheen oosko buhoot se kante paton ke neeche nuzur a,e, mare duhshut ke, hath khuench liya uor khalee hath chula guya. Ittifaq-un ooska chhota bha,ee door se dekhta tha is bat ko duryaft kurguya, ugurchi oomr men chhota tha pur dil ka bura, oon kanton se nudura, nidhuruk phool tor liya, bulki sath ooske ek phul bhee uesa toohfu hath aya ki jitna oos phool ke torne men dookh suha tha so bhee dil se bhoola diya. Pus jo shukhs ki kanton ke dur se phool nu le suka ooska dimagh kub moo,uttur hoo,a uor kya phul oosne paya?

A child—distance from saw, that avenue's side on, a flower extremely well coloured bloom continuing is, when child its' vicinity arrived, then that blossom's fragrance and hue—here to allured, that without will, it's plucking of desire, his heart in created was, just as own hand its leaves to had conveyed, instantly him to a great many thorns, leaves beneath, sight came, through fear—hand pulled back and empty

handed went away. By chance his young brother far off seeing was this matter—conception made notwithstanding age in little was, but heart in big, those thorns of not afraid, boldly the flower plucked off, nay with it a fruit also so fine hand (to) came, that as much that flower's plucking in pain borne had, that even heart from forget made. Then whatever person, who prickles of fear from, blossom not take can, his senses when perfumed was and what fruit hath he got?*

A boy saw a very beautiful flower at the side of a walk; when he approached the place where it was, the fragrance and hue of the flower were such, as to create an irresistible desire in his breast to pluck it. Just as his hand reached the leaves, he discovered a number of thorns under them, and, struck with fear, he withdrew his hand, and went away without his object. The boy's younger brother by chance perceived at a distance what had past; and although he was very little, having a stout heart, he was not

* These interrogatives become idiomatical negatives in the Hindoostanee, and should be recollected as such by the learner.

afraid of the prickles. He boldly plucked the flower, and along with it obtained also a very fine fruit, which soon made him forget the pain he suffered in procuring it. When a person is deterred from possessing a rose by the appearance of its thorns, his organs of smelling will never be regaled by its fragrance, nor will he derive the least advantage from any fruit, under similar circumstances.*

V.

Do lurke nuo juwan ek hee sath ilm seekhne luge, ek lurka oonh men buhoot uch-chha nekbukht tha, oostad jo subuq oose purha deta so yad kurleta, uor upnee kitab upne ghur men purha kiya kurta. Doosra ghafil bura shureer tha, jo upne hum-oomr kee mihnut pur hunsa kurta, uor humeshu yih bat upne hum-muktub se kuha kurta, "too gudha hue," oose uksur yih juwab diya kurta, "yar thore dinon men dekha chahiye kuon ho." Akhir imtihan ka roz an puhooncha oonh donon ko ilm ke durya men puerna pura, dana lurke ne is uhmuq ko buhoot peechhe ju-

* The rose may represent the flowery Persian; the fruit, a useful tongue like the Hindoostanee; and the thorns, such difficulties as must at first occur in the acquisition of either.

halut ke girdab men, shurm se doobte hoo,e chhora, uor pookarne luga. Ue yar! jo toomhare khiyal men be-wooqoof nuzur ate huen, so we uksuron ke nuzdeek uqlmund ho niklenge, uor jo uese wuqt toom ne seekha to toomhare kam nuheen ane ka, la hasil hue. Ugur upne hum-jolee pur ub hum bhee thuthe maren to humaree baree hotee, moowafiq is musul ke, ki jo jeete so hunse, lekin dana,on ke nuzdeek nihayut bu,eed hue, kya dostee uor kya uql se, uesee halut men ufsos kee juguh tuz,heek kurna. Ub muen upnee bat ko muoqoof kuroonga, is nuseehut uor kuhawut se ki hona ek khoobee ka der kur bihtur hue nuhone se uor jitnee juldee ho suke boore kam ko chhorkur bhule kee turuf ana uch-chha hue.

Two boys—young, one very society (in) science a learning began, one boy them of very good well-disposed was, the master, whatever lesson him to read gave, it remembrance made, and his book own house at, to read made a practice. The other inattentive very wicked was, who his comrade's labour at to laugh used, and always this observation his own schoolfellow on to repeat used, "thou an ass art." He him to generally this answer to give used,

Friend! few days in to see behoves who may be. At last trial's day having come arrived, them both to science's sea in to swim behoved, the wise boy—this fool—much behind ignorance's whirlpool in, shame through sinking—left, and to exclaim began. O friend! who your opinion in foolish sight coming are, the same they generality's presence wise turn out, and what such time you—have learned, it your use not coming of, without effect is. If own companion at, now we also jokes could crack, then our turn would be, according this saying to, that who wins may laugh, but wise men among very remote is both friendship, and also reason from, such situation in, regret stead ridicule to make, now I own remark—finished will make this advice and proverb with, that being one good of, late, better is, not being than, and the more speed be can, bad conduct having left, good towards to come, proper is.

Two youths began to study together, one was a good prudent young man, who read his book at home and acquired whatever his master desired him; the other was an idle wicked boy, who always laughed at his companion's labour, and used to say to him, what a fool

you are! on which his school-fellow commonly replied, we shall see by and bye who is the greatest. At last the day of trial came, when they were both obliged to swim in the ocean of science; the wise boy left the blockhead far behind him, sinking through shame in the whirlpool of ignorance. The promising scholar then exclaimed, My friend! I think fools in your estimation will turn out wise men in other peoples' eyes, and that you have now learned this fact, when perhaps too late. Were I inclined to laugh at the folly of a comrade, it would now be my turn, agreeably to the proverb, "he may laugh who wins;" but it is inconsistent with both friendship and wisdom, to substitute ridicule for regret, on such occasions; I shall therefore conclude with beseeching you to recollect, that "better late than never," and to turn over a new leaf as soon as possible.*

* Were my young military readers aware of all the fatal consequences which may yet ensue from their ignorance or deficiency in the Hindoostanee, they would here anticipate that day of trial, which may otherwise terminate in the loss of honour, fortune, and life, and set seriously to work immediately; since to attempt to direct and command men advantageously in the hour of peril, with whose language one is not well acquainted, is a task, which even presence of mind in other respects cannot always accomplish with any prospect of success.

VI.

Do shukhs bahum hokur nikle ki kisee door des men ja ruhiye, thore dinon ke beech ek moolk men ja puhoonche. Ek ne duryaft kiya ki diljumuee uor khoobee ke sath jo yuhan ruhiye to zuroor hue ki puhle yuhan ke ruhneharon kee bhakha seekhiye, ghuruz oon ne seekhee, doosra itna mughroor tha ki uwamoonnas kee zuban ko hiqarut se nu seekha, sirf durbaree uor alimon kee zuban tuhseel kee. Quzakar buud kuee burus ke dono kisee bustee men ae, wuhan kee bhakha uor oos moolk kee ek thee, pur wuhan ke ruhne walon ne hungamu muchakur ghuer moolk ke hakimon ko qutl kurdala tha. We dono moosafir joode joode mukanon men bazar men the ki oonheen khooniyon ne oonhen pukra uor ulug lejakur hur ek se poochhne luge ki toomhara yuhan kya kam hue? Jis ne moohawuru uwam ka seekha tha khoobee se juwab diya oosko oonhon ne sulamut chhora, uor doosre moosafir ne jo sirf hakimon heen kee zuban se juwab diye, oos umboh ne jul kur khufgee se sir ooska kat dala.

Two men together being set out, that a certain distant country in should go stay, a few

days of space in, a country in having gone, arrived. One recollection made that, satisfaction and welfare with if here would dwell, then necessary is that first here of inhabitants of dialect, should learn, in short he—acquired (it), the other so proud was, that vulgar of language —contempt from not learned, only the court and literati's speech acquisition made. Chance by, after some years—both same village in came, that where of tongue, and that country's one was, but there of residents—tumult having made strange country's magistrates—execution performed. These two travellers separate places seized and aside having taken each one of asking began, that your here what business is? Who—dialect vulgar of, learned had, propriety with answer gave, him—they—safety (in) left, and the other traveller—who only the magistrates of tongue in reply gave, that crowd—inflamed anger with head his cut off.

Two travellers set out together to live in a distant country; one of them found, that to remain there with safety, satisfaction and pleasure, it was necessary first to learn the common language of the inhabitants, and he did so accordingly. The other was too proud to acquire

the vulgar tongue, he therefore despised it, and studied the language of the court and learned alone. By chance a few years afterwards, they both met in a village, where the people had risen upon the foreign magistrates of the place, and destroyed them. In their way from this massacre, they observed our two travellers in different parts of the market, and interrogated them separately as to their business there. He who spoke the vulgar tongue, answered them so mildly and clearly, that they allowed him to depart safe and sound; the other traveller, however, could only speak to them in the native language of the very magistrates who had been murdered, which enraged the populace to such a degree, that they cut off his head.*

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* This is so possible and probable, that a resident in Turkey will do well to [illegible] Turkish speech before he dabbles in [illegible] Arabic lore, lest an insurgent rabble make him shorter by the head, for not keeping an intelligible tongue in it. A heedless youth may affect to treat this tragedy [illegible] farce; but he may yet find his self all in the wrong, when [illegible] a comedy of errors on the stage of real life in British India, unless he now heeds the moral as he ought, and arms in good [illegible] against the risk of future mishaps.

VII.

Nuql hue, ki ek kishtee men do shakhs suwar hote, ek oon men muntiqee tha, doosra puerak. Muntiqee ne puerak se poochha, kuho yar toomne koochh ilm muntiq ka bhee seekha hue ki nuheen, wooh bola, ki muen ne ubtuk muntiq ka nam bhee nuheen soona, seekhne ka to zikr kya. Soonkur ufsos luga kurne, ki toom ne upnee adhee oomr juhalut ke durya men doobaee. Itne men ek toofan numood hooa, puerak ne thutholee se muntiqee ko kuha, kuho sahib koochh puerna bhee ap ko ata hue ki nuheen, yih bola mootluq nuheen, phir oosne huef khakur kuha, ki toomne upnee saree oomr burbad kee.

A story is, that a boat in, two people seated were, one them of a logician was, the other a swimmer, the logician—swimmer of asked, say friend you—any science logic of even learned have or not, he said, that I—as yet logic's name even not have heard, acquiring of then mention what, having heard, regret began to make, that, you, your half life ignorance's sea in have sunk. Such (discourse) in, a storm appearing was, the swimmer—joking with logi-

cian to observed, say Sir, any swimming even you to coming is or not, he replied at all not, then he—sorrow feeling cried, then you, your whole life (to) the winds have given.

It is related, that two people were on board the same vessel, one of them was a logician, the other an expert swimmer. The logician addressed the swimmer thus, "Pray tell me, my friend, if you have also acquired the science of logic or not." He replied, I have not till this moment even heard of the name of logic, learning it therefore is out of the question entirely. When the enquirer heard this, he began to pity the other in these words: Alas! you have sunk the half of your life in the ocean of ignorance. On this a storm arose, the swimmer jocosely thus questioned the logician. Well. Sir, does your worship understand any thing of the art of swimming or not? He answered, I really know nothing at all about it. Then said the swimmer, heaving a profound sigh, you have indeed thrown away your whole life on the winds.*

* A profound Orientalist in India, without Hindoostanee, might often be as unfortunate as the logician, if he were to

VIII.

Ek Padshah ne upne Wuzeer uor Meer-bukh-shee se sulah-un poochha, mal uor lushkur ke jumu kurne men meree uql koochh kam nuheen kurtee, ugur mal jumu kuroon to lushkur nuheen ruhta, jo fuoj rukhoon to duolut nuheen ruhtee. Wuzeer ne urz kee, Khoodawund! duolut jumu keeje, jo fuoj nu ruhegee to koochh nooqsan nuheen, kyoon ke, jub zuroor hogee rukh leejega. Jo meree bat ka ap ko bhurosa nu ho, to ooskee yih duleel hue, ki ek burtun men thora shuhd rukhwadeeje, ubhee huzaron mukhiyan gird ooske a jumu hongeen. Joheen shuhd ka basun rukhwaya, lakhon mukhiyan bat kurte ooske gird a-liptiyan, tub oosne kuha, ki, dekho huzrut, jo fidwee ne urz kiya tha, so ap ne dekha. Phir Meer-bukhshee ne kuha, ugur meree urz soono to fuoj rukhiye jo wuqt pur kam awe, oos wuqt mal hurgiz koochh fa-yudu nu kurega, ugur ap ko yuqeen nu ho to meree bat ko imtihan kur leeje, ek handee men shuhd rat ko is jugih rukhwa deeje, jo mukhi-

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confide in his learning alone to carry him over that extensive region, with honour and safety, through either the ordinary or extraordinary occurrences of life.

yan oospur a-lugen, to meree bat jhooth hue, uor jo nuheen to such, ooske kuhne pur rat ko shuhd ka basun jo rukhwaya, to ek mukhee bhee nu a,ee. Khoolasu iska yih hue, jub upnee fuoj upne qub,ze se gu,ee, phir rozi siyah men mal bhee khurch keejega to mooyussur wuesee nu hogee.

The following analysis of this eighth exercise, will serve as a most useful specimen for the Hindoostanee scholar, because I have endeavoured to blend the Oriental practice in this operation, as far as possible with our own. To make these completely assimilate is impossible; all therefore which we can expect is, that practical approximation which I have now attempted. In doing this, I employed four learned natives, and selected from their separate labours, every thing which could aid the general design of the present exposition, without sacrificing either our or their notions of grammar too far to each other. To expect always uniformity in the construing or parsing a long sentence in any language, is, in fact, to look for consistency and perfection, where they probably never will be invariably found. The learner should not be surprised if his Moonshee objects to, or

differs from, many parts of this analysis; since it is given rather as an imperfect specimen of what has been done, than as the faultless mode of what may be yet accomplished in Hindoostanee grammar. Lest the scholar prematurely and imprudently venture on grammatical disquisitions with his native teacher, I conceive it my duty to refer him to *the Technical Terms* in the Vocabulary, that he may not only acquire the words in question, but also learn to regulate his flights in Hindoostanee Philology among the natives, by the extent and quantity of his verbal plumage in that popular tongue.

Ek, *one, an, a,* ismi udud,* *a numeral;* but here tunkeer or nukiru, *the indefinite article.* Padshah, *king,* ism, *a noun,* fi,ul ka fa,il, *the nominative of the verb.* Ne, mazee mootu,uddee ke fa,il ka hurfi lazim, *the active preterite's nominative's expletive,* which, as it cannot be translated in English, has been expressed by a — in these

* Means *a noun of number,* as may be seen in the Vocabulary under ism, i, and udud, or *noun, of,* and *number.* Tunkeer and nukiru may be prosecuted in the same manner, as soon as the student finds a knowledge of the Hindoostanee technicals in Grammar very necessary.

sheets. It must be carefully discrimated from the negative nu, and the learner should always recollect, that ne throws every inflectible word into the inflexion. A little attention to the effects of this particle on nouns, and its occurrence, either expressed or understood, with the preterite of transitive verbs only, in the stories exhibited here, will soon make the subject plain enough to every capacity; especially if a proper reference be made occasionally to the remarks already made on this apparently puzzling, but easy and useful expletive. Upne, *his, own*, &c. zumeeri mooshturuk, mootusurruf haluti izafut men, *a general pronoun in the inflected genitive*, termed by us reciprocal, reflective, or emphatic, and equivalent to the possessive adjective or genitive form of all such pronominal words. It is here introduced for ooske, *his*, by a rule in both the Hindoostanee and Persian languages, which always requires the reflective pronoun, upna and khood, in the same member of a sentence after muen, &c. instead of mera, tera, ooska, &c. This regimen will be met with so often, that the scholar cannot fail to discover very soon the nature of it in the course of his progress through this and other works. Wuzeer, *minister*, ismi sifutee, moozaf mufool, *a kind*

of concrete noun, agreeing with upne, and governed by se. Uor, *and*, hurfi utf, *a conjunction.* Meer-bukhshee, *generalissimo*, ismi sifutee moorukkub, *a compound concrete noun.* Se, *from*, (*with, to, of, at*,) hurfi muunuwee moofrid, *a simple postposition.* sulah-un, *deliberately*, tumeez, *an adverb*, formed by the affix un in many Arabic words like qusd-un, *purposely*, uwwulun, *firstly*, &c. Poochha, *asked*, fi,uli mazee mootu,uddee mootluq wahidi moozukkuri muuroof, *a transitive verb in the indefinite preterite masculine, singular number and active voice.* The nominative to it is padshah, with its appropriate expletive ne, already explained. Mal, *treasure*, ismi jins, muutoof iluehi, *an appellative noun, conjoined* with the next substantive. Uor,* *and*, utf. Lushkur, *army*, ismi jins muutoof moozaf iluehi, *an appellative noun*, conjoined with the preceding and connected with the next, by—Ke, *of*, *'s*, hurfi muunuwee mootrid mootusurruf, ulamuti izafut, *a simple inflected postposition, and*

* This word, having been already mentioned, requires no farther notice, a circumstance that will of course occur to many more, as the contrary practice would subject us to endless and useless repetitions, no less tiresome to the reader, than inconvenient for the limits of so small a work.

the genitive sign. Jumu kurne, *collection making*, musduri moorukkub mootusurruf, *inflected compound infinitive*, or *gerund.* Men, *in*, hurfi muununuwee moofrid ulamuti zurf, *a simple postposition, and a local or temporal sign.* Meree, *my*, zumeeri mootukullimi wahidi moowunnus haluti izafut men, *the first personal pronoun in the feminine genitive singular*, as a possessive or adjective form, agreeing with—uql, *judgment*, ismi moowunnusi suma,ee, *an arbitrary feminine noun.* Koochh, *any*, (*some*, &c.) ismi tunkeer, *an indefinite noun*, like ek, though we would rather term it, in this place, zumeer or sifut, *a pronoun* or *adjective.* Kam, *use*, ism, and here the mufool, or *accusative* to the verb, as the sign ko is either understood, or the nom. is used for the accus.* Nuheen, *not*, hurfi nufee, *a negative particle.* Kurtee, *makes*, fi,uli hal moowunnusi muuroof, *the feminine present tense, active voice*, in con-

* This constantly happens, especially in short familiar sentences, or when the verb has a second case, and wherever a noun assimilates with a verb, as in the present instance, to form a species of simple verb, like kám-k. *to avail*, fikr-k. *to make reflection*, or *to think*, &c. in which the ko would prove very inconvenient. The learner will thus, in future, be able to reconcile the idea of mufool with the mere nominative of a noun.

cord with the *nom.* uql. Ugur, *if,* hurfi shurt *a conditional conjunction,* which requires the aorist or subjunctive. Mal, *treasure,* haluti fa,il bura,e mufool, *the nominative* used *for the accusative,* as illustrated in the note below. Jumu kuroon, *collection would I make,* fi,uli moorukkub moozaru mootukullimi wahid, *a compound verb in the aorist, first person singular.* To, *then,* hurfi juza, *the inferential subjunctive particle* to ugur. Lushkur, *army,* haluti fa,il, *nominative.* Nuheen, *not.* Ruhta, *remains,* fi,uli lazimee hal moozukkur, *a neuter verb in the present tense masculine,* (to which hue is understood) to agree with lushkur. Jo, *if,* hurfi shurt *a conditional conjunction.* This like uor, *and, other,* is also a pronoun, to which the learner should always advert in those sentences where much of their explanation might depend on a recollection of this fact. Fuoj, *army,* ismi moowunnusi suma,ee mufool, *an arbitrary feminine noun in the accusative,* whose ko is dropt. Rukhoon, *I would,* &c. *keep,* fi,uli moozaru mootu,uddee mootukullimi wahid, *a transitive verb in the aorist first person singular.* To, hurfi juza. Duolut, *riches,* ismi jins moowunnusi qiyasee, *a regular appellative feminine noun.* Nuheen ruhtee, *not remains,* fi,uli hal moowunnusi munfee, *a negative present fe-*

minine, in concord with duolut. Wuzeer ne, *the minister*, both explained above. ụrz, *representation*, ismi moowunnuṣi suma,ee mufool, *an arbitrary feminine noun accusative.* Kee, *made*, fi,uli maẓee mootḷuq mootu,uddee moowunnuṣi waḥid, *a transitive verb in the indefinite preterite singular feminine*, to agree with its mufool, *accusative*, ụrz. Kiya, kee,a in the feminine should be kee,ee, but one ee is dropt, tuḥseeni tuluffooẓ ke wasṭe, *euphoniæ gratia.* This would subject the feminine genitive sign kee, and the feminine perfect, to great confusion, did not the context generally prevent it. It is a curious, and probably a peculiar fact, that transitive preterites rather assume the genders and numbers of their accusatives than nominatives, whence kee above, the nominative of which is wuzeer. Khoodawund, *Sire*, ismi moonada ḥurfi nida muḥẓoof, *a noun in the vocative whose sign is omitted*, or, in other words, the nom. is used for the voc. Duolut, *wealth*. Jumụ keeje, or keejiye, *pray collection make*, fi,uli moorukkub umri tuuẓeemee, fa,il moozmir, *a compound verb in the respectful imperative, whose nominative is concealed.* Jo, *if*, ḥurfi shurṭ, *a conjunction.* Fuoj, *the army*, fa,il, *nom.* Nu ṛuhegee, *should not remain*, fi,uli moostuqbul

moowunnusi ghaibi wahid, munfee, * *a negative verb, in the third person singular feminine of the future.* To koochh, *then any.* Nooqsan, *injury*, ism, *noun.* Nuheen, *not*, but the auxiliary hue, *is*, seems either expressed in, or understood to, this negative. Kyoon ke, *because*, hurfi tuuleel, *an efficient particle.* Jub, *when*, zurfi zuman burae shurt *an adverb of time used conditionally.* zuroor, *necessary*, sifut, *an adjective.* Hogee, *will be*, but here with zuroor, fiuli moostuqbuli moorukkub wahidi moowunnus, hurfi juza mooquddur, *a compound verb in the future feminine singular, to which the inferential subjunctive particle is understood.* This verb hona, is generally termed rabiti zumanee, *a temporal conjunction*, as what we consider substantive verbs are often called ruwabit *connectors*, or *joiners*, from the root rubt *construction*, &c. Jo, *if.* Meree bat, *my observation*, ismi jinsi moowunnus moozaf o

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* The Oriental mode of terming a verb munfee, *negative*, because connected with nufee, a *negative*, has no advantage that I can perceive; on the contrary, it tends to make a distinction where there is no real difference, and thus introduces an endless string of negative conjugations, which are the mere affirmatives repeated before or after a negative particle.

moozaf iluehi, *an appellative fem. noun, connected with* meree in the possessive state. Ka, *of, 's,* hurfi muunuwee moofrid ulamut haluti izafuti ghuer mootusurruf kee, *a simple postposition,* and *the uninflected sign of the genitive case,* agreeing with bhurosa. Ap, *you, (yourself, your worship,)* zumeeri mooshturuk tuuzeemee, *the common respectful pronoun*; but here equivalent to zumeeri mookhatub, *the second personal.* Ko, *to,* hurfi muunuwee moofrid o ulamut haluti mufool kee, *a simple postposition and the sign of the accusative or dative.* Bhurosa, *confidence,* ismi moozaf, fa,il, *a noun in the nom.* connected with bat. Nuho, *may not be,* fi,uli moozaru munfee wahidi gha,ib, *a negative verb aorist third person singular,* contracted from nu-howe, like ho, ho,e, as detailed in the Verbal Table. To, *then.* oos, *it,* zumeeri gha,ibi wahid mootusurruf moozaf iluehi, *the third inflected personal singular,* forming the genitive case with—Kee, *of, 's,* as before, but here tanees men, *in the feminine.* Yih, *this,* ismi isha,ru,e qureeb haluti fa,il wahid men, *the proximate demonstrative in the nominative singular.**

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* In Hindoostanee, every noun to which the genitive signs, ka, ke, kee; ra, re, ree; na, ne, nee, are affixed, is termed moozaf iluehi, and it

Duleel, *proof*, ismi wahid moowunnusi suma,ee moosharun iluehi moozaf, *an arbitrary fem. noun*, connected with both the remote and proximate demonstrative, though in Arabic sifuti mooshubbuh, *a species of adjective.* Hue, *is*, rabiti zumanee, *the temporal conjunctive particle*, which is not considered by the natives as a verb. Ki, *that*, kafi buyaniyu, *the descriptive ki*, which is of the utmost consequence in this language, as it frequently saves much circumlocution, though at other times it certainly appears to us more like a mere expletive. Ek, *a*, hurfi tunkeer, *indefinite article.* Burtun, *a vessel*, ismi jins muhdood, zurf, *an appellative limited noun of reception.* Men, *in.* Thora, *a little*, sifuti moofrid

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may either precede or follow the moozaf or governing noun; in the Persian, on the contrary, the moozaf must always precede the moozaf iluehi. Very little attention to this note will prevent the scholar's ever forgetting a matter which will otherwise often escape his memory. Duleel having been demonstrated by the isharu, yih, is here also termed moosharun iluehi, by the reciprocal effect which the Orientalists denote; by such words as fa,il, mufool; sifit, moosoof; izafut, moozaf; utf, muutoof; nida, moonada, &c.

wahidi moozukkur, *a simple adjective in the masculine singular.* Shuhd, *honey*, ismi jins, muosoof, mufool, *an appellative qualified noun in the accusative.* Rukhwadeeje, *pray cause to place*, umri haziri moorukkub tuuzeemee mootu,uddee bilghuer, zumeer ap oos men fa,il, *a compound causal verb in the respectful imperative second person, having the pronoun ap as the nominat.* noticed under keeje. Ubhee, *just now*, zurfi zumani takeedee, *an emphatic adverb of time*, compounded of ub, *now*, and hee, *just, every, the.* This particle hee, ee, in the plural heen, een, is of the utmost importance, and should be carefully observed wherever it occurs, that it may not be confounded with the postposition e, en, in moojhee ko diya, *he gave to me indeed, to my very self;* oonheen ko diya, *he gave to their selves, to these very men.* Huzaron, *thousands*, ismi udud jumu tusreefee bura,e haluti fa,il, *a numeral used in the inflexion for the nominative plural*, on principles already detailed. Mukhiyan, *flies*, ismi moowunnus haluti fa,il jumu men, *a feminine noun in the nominative plural.* Gird, *round*, hurfi muunuwee moorukkub, ya zurfi mukani ghuer muhdood, moozaf, *a compound postposition*, or unlimited adverb of place, connected with—ooske, *it*, ismi ishari,e bu,eed

mootusurruf haluti izafut men, *the remote demonstrative inflected genitive*, governed by gird, transposed, like many others, from the ordinary construction, ooske gird. A, *having come*, fi,uli muutoof, a verb used as a conjunction. An is often met with for a by assuming n, either bura,e tuhseeni tuluffooz, *the euphony of speech*, in this part of the verb ana, *to come*, or to prevent its being mistaken for the imperative or root of the verb, as stated in 81. Jumu, *collected*, sifut, *an adjective*, or rather a participial word, forming here a compound neuter verb with hona. The learner ought on this occasion and many others to recollect, that Oriental and occidental grammarians often see things in a very different point of view, he will never therefore wrangle or dispute with a Moonshee on such a theme, until he acquires an adequate command of language for such abstruse and difficult discussions. Hongeen, *will be*, fi,uli istiqbali gha,ib jumu, moowunnus, *a verb in the third person plural feminine future tense*. The nasal n of such plurals as have another n, is commonly lost in the kusruti istiumal or hurry of practice; whence hongee for hongeen, or hongiyan, and jatee huen or jateen, or jatiyan huen. Joheen, *the instant*, zurfi zumani takeedee, *the em-*

phatic adverb of time, corresponding with woheen, *that moment*, toheen, *the moment*. Shuhud, *honey*, ism, moozaf iluehi. Ka, *of*, in concord with—Basun, *a vessel*, ism, fail huqee mufool, *a noun in the nominative instead of the accusative*, governed by—Rukhwaya, *caused place*, already explained. Had the accusative been used, the sentence would have been shuhud ke basun ko rukhwaya. Lakhon, *myriads*, ismi udud kusrut ke waste, *a numeral of frequency*, or *number*, like huzaron. Mukhiyan, *flies*. Bat kurte *making speech*, ismi haliyu moorukkub fil hal ke muunee men, *the compound absolute case denoting the immediate state of a thing*. No portion of the verb is more useful than this, nor less understood by us. If we suppose all such expressions elliptical, and supply what is wanted by hoo,e kee halut men, *of state in*, the difficulty vanishes at once, and the state expressed by the verb becomes perfectly evident without any relation to the gender or the number of the nominative. *I heard him* (in the state of a speaker or while) *speaking*, muen ne oose bolte (hoo,e kee halut men) soona hue. Oos cheez ko muen ne girte (hoo,e kee halut men) dekha hue, *I saw the thing falling*. These expressions must often prove ambiguous, because we cannot po-

sitively say here, whether the speaker or the thing was falling, and others may certainly occur still more equivocal than this. ooske gird, *it around*, formerly explained, A-lipṭiyaṇ, *adhered*, fi,uil lazimee moorukkub mazee mooṭluqi gha,ib jumu moowunnus, *a compound neuter verb in the indefinite feminine perfect, third person plural*, to which mukhiyaṇ is the nominative. Most, if not the whole, of such compounds may be analysed by considering the first portion as the mazee muuṭoofu, *pluperf. participle*, thus—A, an, akur, ankur, anke, &c. *having come*, lipṭiyaṇ, *they clung*, but as this is of little moment to the mere beginner, it requires no further elucidation at present. Tub, *then*, zurfi zumani ghuer muhdood juza, shurṭ muhzoof, *an unlimited adverb of time, correlative to a relative adverb here omitted.* oosue, *he*, zumeeri gha,ibi wahid mootusurruf haluti fa,il men mu,i mazee mootu,udde ke fa,il ka hurf, *the personal pronoun's third person singular inflexion, used for the nominative case along with the transitive perfect particle*, or expletive ne before discussed. Kuha, *said*, fi,uli mazee mooṭluq gha,ibi wahid, *a transitive verb in the indefinite third person singular*, requiring oosue for wooh, and

the whole sentence as its accusative. *Ki, that* ḥurfi buyan, and generally precedes such accusative sentences to kuha, which, by not being understood, may become kuhee, though the nominative be masculine. Dekho, *behold*, ųmri ḥazir jumų, *the imperative in the second person plural.* ḥuzrut, *your worship*, ismi moonada, *a noun in the vocative*, like khoodawund. Jo, *who*, ismi muoṣool, *the relative.* Fidwee ne, *servant*, ismi munsoob fa,il, *a derivative noun as a nominative* with ne, like wuzeer ne. ųrz, *representation*, ism, *a noun.* Kiya tḥa, *made*, (*made had*, *make did*,) fi,ųli mazee mootu,uddee bu,eed waḥidi gha,ib, *a transitive verb in the third person singular of the pluperfect*, but here, as very often happens in the Hindoostanee, equivalent to the perfect only. Had not ųrz here been considered a component part of the verb, and jo ųḥwal, *the statement*, its accusative, kee tḥee, would have been preferred, for reasons already assigned. So, *the same*, juwabi muoṣool, *the correlative particle after the relative.* Ap ne dekḥa, *your honour saw*, formerly analysed. Pḥir, *then*, ḥurfi ųtf, *a conjunction.* Meer bukhshee ne kuha, ųgur merce ųrz, *the general observed, if my representation, aid illus-*

trated before.* Soono, *you would hear*, fiụli moozạrụ mookhaṭub jumụ, *the aorist in the second*

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* Among polite people, the personal pronouns are used nearly on the same principles that we observe among ourselves. The speaker commonly puts his self in the singular, and the person addressed in the plural number. In our presence it has become a practice, which has been gaining ground for a century past, among the natives, for the speaker to exalt his self also by assuming the plural number, to the great confusion of all grammar and propriety. We have very naturally proved as arrogant as our Indian subjects, and consequently adopt hum, *we*, for muen, *I*; and humara, *our*, for mera, *my*, on all occasions; nor can we relinquish this bad habit, without running the risk of voluntary degradation, among a race of men, who lose no opportunity of taking that trouble out of our hands, wherever they possess art or power enough to do so with impunity. The learner, while aware of the above circumstance, should nevertheless, as much as possible, follow the regular grammatical mode in all translations or speeches where his dignity cannot be affected in the humble garb of muen, *I*, mera, *my*, as it might be when contrasted with his servant's consequential hum, *we*, humara, *our*. They occasionally carry their insolence so far

person plural, which, except in the second person singular, is exactly the imperative, as exhibited in 61 and the Table. To, *then*, [illegible] to the hurfi shurt ugur, *the inferential particle to the conditional if.* Fuoj, *army*, [illegible] Ru[illegible]ye, *pray keep.* Jo, *which.* Wuqt, *time*, zurfi zumani ghuer muhdood, *an unlimited* noun or

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* even, as to salute their masters with too, *thou*, and tera, *thy*, which is very seldom proper, except in some precative sentences that cannot well be mistaken or misconstrued as disrespectful. The third person is frequently substituted for the other two, which rather adds to the confusion in this department of the language; especially as the third person is also put in the plural, when speaking either civilly or respectfully of any individual. The dative is likewise, with many neuter or inverse verbs, equivalent to our nominative, as we must in general prefer the direct mode of translating expressions like hum ko muuloom hue, it is known to *us*, *we* know; oos ko shuoq hue, a desire is to *him*, he has a desire. Milna, *to meet, accrue;* hona, *to be;* lugna, *to seem;* ana, *to come;* with a few others, often require the inverse form just discussed, and consequently add still more to the apparent intricacy of pronominal construction in this tongue.

adverb of time. Pur, *in, on,* ḥurfi muụnuwee moofrid, *a simple postposition.* Kam, *use,* ism. Awe, *may come,* fi,uli moozarụ gha,ịbi waḥid, *aorist third person singular,* the nominative being fuqj, and the relative jo, which may nevertheless be the utf conjunction *that.* Kam-ana, in fact, is a species of inverse compound verb, a form of great use to express *to avail, benefit,* &c. oos wuqt, *then,* or *that time,* ismi isharu,e bu,ẹed mootuṣurruf muị wuqt jis pur, meṇ, ko, wughuere moquddur hueṇ, *the inflected remote demonstrative with* wuqt, *to which* meṇ, ko, &c. *are understood.* This, in fact, is the cause of wooh, &c. being inflected to oos, is, kis, when joined with wuqt, ṭuruḥ, juguh, &c. page 106. Mal, *treasure,* ism, fa,ịl, *a noun, nominative.* Hurgiz, *ever,* ḥurfi nufee takeed, *the emphatic negative particle,* which has always nu expressed or understood. Koochḥ, *any.* Faịdu *advantage,* ismi nukiru, *an indefinite noun.* Nu kurega, *t will make,* fi,uli moostuqbuli munfee waḥidi ,ib, *the negative future in the third person ular.* Ugur ap ko, *if to you.* Yuqeen, *n,* ismi ṣifuti mooshubbuh, *a concrete noun,* perly an *adjective,* in this place. Nu ho bat ko, *not may be, then my observa*tihan, *trial,* ism, *a noun.* Kurleeje,

ek handee men shuhd rat, *make a vessel in honey night.* Ko, *at*, yuhan upilaneh gurt a zuman, *here the sign of a noun of time.* Is, *this*, ismi isharu,e qureeb mootusurruf, *the proximate demonstrative pronoun inflected.* Jugih, *place*, (in) zurfi mukani ghuer muhdood, *an unlimited adverbial noun of place.* We may again notice that men, *in*, is understood, and inflects yih to *is*, and juguh to jugih, by a rule in the grammar, stated in page 162, &c. Rukhwadeeje, *cause place.* Jo mukhiyan oospur a-lugen to meree bat jhooth, uor jo nuheen to such hue, *if flies it on a-light, then my remark a falsehood is, and if not, then truth is.* It would be a mere repetition to elucidate this farther, but the learner may profit by observing the partial coincidence here between the compounds, *a-light* from *light*, and a-lugna, from lugna; because this may lead him to reflect beneficially on this mode of composition in his own and other languages, however much its nature and existence may escape ordinary observers, or be obscured by the corruptions of long usage. To *arise*, *awake*, *alight*, *befal*, *become*, *mistake*, and a hundred more, so nearly resemble ho-ana, jag-oothna, cotur-purna, a-purna, ho-jana, that no one can fail to discover the analogy here, or be at a loss to account

for it in many tongues. ooske, *his*, (he's) ismi isharu,e bu,eed mu,i hurfi muunuwee moofrid mootusurruf ulamut izafuti moozukkur kee, *a remote demonstrative along with a simple postposition, the inflected sign of the masculine genitive*, agreeing with—Kuhne, *speaking*, musduri mootusurruf, *the inflected infinitive or gerund*, governed by—Pur, *according to*, &c. As all infinitives, and most participles, are likewise nouns which fall under the first declension, the reader will advert to this circumstance, and be hereafter prepared to treat every part of the verb ending in *a* by that rule. Rat ko shuhd ka basun, *night at honey's vessel.* Jo, za,id bura,e tuzeeni kulam, *an expletive by way of ornament to the sentence.* Rukhwaya, *caused place.* To, za,id bura,e tuzeeni kulam, as before. Ek mukhee bhee nu a,ee, *one fly even not came.* All plain enough, except bhee, *even*, utf bura,e takeed, *an emphatic conjunction.* Khoolasu iska yih hue jub, *the result it of this is when*, nothing can be easier to an English scholar. Upnee fuoj upne qubze se gu,ee, *one's army one's power from hath departed.* In this sentence, as in many others, the zumeeri mooshturuk, or common pronoun ap, upna; assumes the power of *one, any person*, and in that point of view is a most useful word,

though it certainly may also mean, here and elsewhere, *your*, *my*, &c. Phir, *then*, hurfi tuuqeeb waste juza ke, *a conjunction, connected with* the inferential *to* hereafter. Rozi, *day*, ismi zurf zuman muozoof,* *a noun of time*, qualified by—Siyah, *dark*, sifut, *an adjective*. Men mal bhee khurch keejiyega to mooyussur wuesee nu hogee, *in, treasure even expenditure one should make, still procurable such not will be.* As fuoj is feminine, these words wuesee, &c. follow in that gender. Keejiye, keeje, keejiyo, keejo, keejega, keejiyega, a precative imperative, conditional reflective, or impersonal form of the Hindoostanee verb, not easily explained. The natives term it umri istuqbalee *or* khoozooee, *the imperative future* or *precative*; but whether this is compounded of the verb jana *to go, be*, or jee *life, sir*, with a vocative particle, may yet be ful-

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* In the Hindoostanee, the muosoof, as in the Persian, naturally follows the sifut, but this order can be reversed in the former, without any effect on the adjective or noun; whereas, in the latter, an izafut is requisite as in rozi-siyah, the present example, and in nek murd, or murdi nek, *a good man, a man good;* gora lurka, or lurka gora, *a fair boy, a boy fair.*

ly considered in some other Work; it is however certain, that ap, *self, your worship, one*, (the French *on*) in the third person, either expressed or understood, seems its only proper nominative in such expressions. Muen rah pur chula jata tha, uor ek a ek jee men aya ki (ap) ooske yuhan jaiye, *I was going along the road, when suddenly it occurred to me that (myself) should go to his house.* This last may also be rendered, ki muen ooske yuhan jaoon, which so far proves the nature and extent of this subjunctive form.

The learner should now collect the whole of the foregoing words of the exercise as a rigid literal translation, thus:

"A king—own minister and generalissimo of deliberately asked, treasure and army, of collection making in my judgment any use not makes, if treasure collection would I make, then army not remains, if army I would keep then riches not remains;" finishing it exactly as I have begun.

He may afterwards try his hand at an idiomatical English version in this way:

"A certain king had occasion to consult his prime minister and commander in chief. He observed, that his judgment was embarrassed with the alternative of filling the treasury or collecting an army: for, said the monarch, if I amass treasure, my forces are disbanded; should I raise an army, I must part with my money." In these momentous times the discussion may both amuse and instruct the scholar, who will, I think, join issue with the old warrior, "That in days of calamity and darkness an army cannot always be had for either love or money."

IX.

The eye, nose, ear, and tongue, one day began to quarrel among themselves, each affirming that it was more advantageous to mankind than the other. The eye observed, without me day and night would prove alike, for nothing but darkness would reign on the face of the earth. In short, every one said a great deal in his own behalf, when the tongue made this observation: What you mention my friends may be all very true, yet surely none of you can be ignorant of the fact, that as my powers alone distinguish man from brute, it therefore be-

hoves, that I be greater than you all in the estimation of the wise. Yes, cried the ear, recollecting itself, my forward scholar! after the lessons which you have received from me, as your master.

The subsequent literal version of the above, will clearly point out where, and how far both languages coincide with or differ from each other. This is the practice I so strongly recommend to every scholar at first, who really desires to acquire through time, and from the natives theirselves, a facility of blending the elegance and fidelity of translation as much as possible together, because I conceive it the one best calculated to insure complete success, after sufficient practice with their aid, in the manner now illustrated.

Ankh, nak, kan, uor zooban, ek roz luge jhugurne apus meṇ, ek ek kuhta ki wooh tha ziyadu faidumund insan ko doosre se—ankh bolee, kina mere diṇ o rat hote dono burabur. Bare hur ek ne kuha buhoot koochh ooske upne huqq meṇ, jub zuban ne kiya yih kulam. Jo toom kuhte ho yaro howe sub buhoot rast, pur ulbuttu toomhoṇ meṇ koee nu ho suke na waqif

is bat se. Ki meree qoodrut ukelee jooda kurtee insan huewan se, isliye chahiye ki muen ho uzeez toom sub se, beech khiyal uqlmundon ke. Han kan pokara, ap sochke, mere honhar shagird! buud tuuleem ke jo toom ne soonee moojh se, toomhara oostad hokur.

It will not prove a very easy task to produce a version more true to the original than the present, a reversion therefore would only waste time to no purpose. The very few places in which the two differ, must by this time strike every student's eye, who has not taken a premature, and consequently an unprofitable glance, at this portion of the work. I need hardly observe, that the more literal and faithful a translation is rendered in any language, there is the less chance of its being either elegant or even intelligible among the people, who are best qualified to judge of its merits, in both these points. When this English story was submitted in the above literal dress to the natives, it certainly did not require much explanation to make them fully comprehend the meaning and purport of the whole, which they, much more idiomatically and elegantly, expressed thus:

Ankh, kan, nak, uor zuban, ek roz apus men jhugurne luge, hur ek inh men se kuh ruha tha ki muen admee ke waste sub se ziyadu moofeed hoon. Puhle ankh bolee ki moojh bughuer doonya men rat din burabur ruhta, siwa,e tareekee ke, roo,e zumeen pur koochh nu nuzur ata, ghuruz hur ek ne upne upne huqq men buhoot koochh bura,ee kee. Is men zuban ne yih bat kuhee, yaro jo toom kuhte ho so ho sukta hue, lekin jo muen kuhtee hoon, oose toom men se ko,ee inkar nukur sukega, dekho sirf meree goya,ee se insan uor huewan men imtiyaz hotee hue, is liye chahiye ki muen aqilon ke nuzdeek sub se ziyadu uzeez ruhoon. Kan phir soon kur bol ootha, han shagirdi rusheed! yih bat such hue, pur buud meree tuuleem ke.

The next exercise, which is a species of allegorical tale in the Oriental manner, is left without an idiomatical translation, as a task, or trial of skill, for the scholar, when farther advanced in his own and this language. The style is of course more elevated and flowery than any of the preceding, it will therefore serve as an excellent introduction to the higher and more difficult compositions, in prose and verse, of the

Hindoostanee tongue, which the student must never attempt, until not only well grounded in the grammatical principles, but in the necessary stock of Arabic and Persian words for such an enterprise. In the Poetical Exercises, by making some allowance for the unavoidable transposition of words in a poem, the assiduous scholar will perceive nothing very formidable even in the learned or Court dialect of the Hindoostanee, because, if he knows the rudiments well, he can at once reduce these Odes, or any other, into plain prose, which, through a literal version, must lose every appearance of intricacy and difficulty, that may at first have alarmed him. The Paraphrases will, it is hoped, prove no bad specimens of the poetical productions of the East, in an English dress, if we mean to express rather what the Poet would have written, as a European author, than what he has done as an Orientalist.

X.

Do juwan t̹he, ek ka nam Istiqlal Mootu-ḥummil t̹ha, doosre ka Ghooróor Aram-ṭuĺub, oonḥoṇ ne bahum milkur moolki nadaneç ko chḥoṛa, uor quṣri surfurazee kee ṭulash meṇ kishwuri ịlm kee rah lee. Chundáṇ door nu

burhe the, ki kohi pusund ko puhooncho, oos pur se upnee munzili muqsood ko kale koson dekha. Tub wuhan se ootre uor age burhkur jo nigah kee to ek doraha nuzur pura, dekhte hee hueran hoo,e, donon ne duryaft kiya ki hur ek rustu isee muqam se surfurazee ke qusr ko jata hue, is waste ke wuhan do nishan the, ek pur khutti julee se saf yih likha tha, ki yih kam kee rah hue, uor doosre pur a see khutt se, nam kee rah, lekin yih rustu ugurchi peehdar tha, pur chuora saf soothra. Buhoot se na-azmoodukar oos pur chulte the, uor ooske donon kunaron pur goolab phoola hoo,a buhar de ruha tha, uor bure bure durukht sayedar nihayut phuele hoo,e, aftab kee kuree dhoop se oonko buchate the. Ghuruz oonhen boolboolon ke chuhchuhe uor loliyon kee khoosh ilhaniyan oos rahi door duraz ko yon tue kurwatee theen jo su,oobut sufur kee mootluq muuloom nu hotee thee, uor ruste ke hur ek mor pur ek ek saqee turruhdar khooshwuzu imrut ka piyalu hath men liye hoo,e, piyash rahiyon kee mihmanee ke waste nuzur ata tha. We uish o ushrut ke khueme ki ja bu jà manund meenaron ke khure the, musafir jo oon men buethe ya sote the oonkee khidmut men ek ek chuonree burdar mukhee jhulne ko hazir tha, is men rah ke moowuk-

kilon ne Ghooroor ko isharu kiya uor turgheeb dee, ki a,o humare peechhe peechhe chulo, oonke kuhne ke bumoojib betu,ummool chula uor Istiqlal se kuha, toom humaree moowafuqut kuro; soonte hee is juwan ne oosse kuha ki sufuri asa,ish toomhen moobaruk ho. Ghuruz Istiqlal kam kee rah ko uql uor tumeez kee doorbeen se bukhoobee dekhne luga, akhir duryaft kiya ugurchi yih rah behur kee sunglakh oonchee neechee hue, pur seedhee uor qureeb to hue, uor is juwan ke waste isse bhee uchhee ek bat bun a,ee ki aftabi rastee kee kirn se hiqarut uor tu,ussoob kee ghuta jo mooddut se chha ruhee thee, so wooheen phutne lugee uor ooskee roshnee se ja bu ja ruste men kitne mewe uor khoshu,e ungoori mu,ash uor insaf ke jo ooljhe hoo,e durukhton men paton ke ojhul lutke hoo,e the nuzur a,e, ulawu is ke oon durukhton ke juron ke puthron se ku,ee ek chushme diyanutdaree uor khood mookhtaree ke josh marte dekhe, yih sub koochh dhyan kur Istiqlal ne upnee hee sulah pur himmut bandh kam kee rah ko turjeeh dee. Yih bat such hue ki ooske kanon ne nughmu o surod kee awaz se koochh lootf nu oothaya, uor ooskee ankhon ko chuhan ke julwu,e rungarung se chukachuondh nu lugee, pur sufur men zad rahi mooquwwee wu-

han kee puhoonchne tuk ku mnu hoo,a, lekin muhulli surfurazee men dakhil hoke jo phirkur nigah kee, to upne humsufur ko usna,e rah men dekha, uor quzakar wooh oos wuqt rustu chhorke kisee bostani rungeen men ek khoosh rung gooldoom ke peechhe be tuhasha duor ruha tha. Akhir is juwan ko ooskee numood uor turuhdaree kee kushish ne yuhan tuk nach nuchwaya uor do dila kiya, ki duorte duorte narusa,ee o ghuflut ke ghar men gira, uor woheen oos ghar ka moonh bund ho guya. Istiqlal yih majura,e huebut ufza qusri surfurazee kee bulundee se dekh kur, upnee tudbeer kee khoobee o muzbootee pur bagh bagh hoo,a uor afreen kee, phir upne dilmen kuha, kya khoob hoo,a ki muen ne kam kee rah lee bur khilaf Ghooroor ke, uor bud sulahon ke bur uks umul kurke bur wuqt munzili moorad ko puhooncha.

Two youths were, one's name Perseverance Patient was, the other's Pride Lazy, they together associating country of ignorance left and palace of promotion's search in Province of Science's road took. Very far not advanced had when Hill of Selection at arrived, it on from, own stage's end black miles at descried. Then thence descended and forwards marching

when observation made, then a cross road sight came, seeing on, perplexed became, both conception made that each way this very place from, exaltation's palace to leading is, because that there two posts were, one upon writing conspicuous in plain this written was, that this useful road is and other upon the same writing in, famous way, yet this road though winding was still broad, clean, pleasant was—many novices it upon going were and its both sides upon, the rose blooming its charms to give remain did, and great great trees umbrageous much spread sun's beams fierce rays from them saving were. In short, them the nightingales warbling and damsels' melodious notes, the road long thus beguiling were, that toil journey's at all felt not was and way's every one turn at, individual individual cup-bearer comely well bred, nectar's cup hand in holding, jovial way-farers of entertainment for, sight coming was. The delight and pleasures tents that here and there like minarets standing were, travellers who them in seated or sleeping were, their service for one one fan-holder flies driving away for ready was, this on, the highways Genii, Pride to sign made and temptation gave, thus come us after after along, their bidding

to according thoughtless went and Perseverance to said, you us like do, hearing just, this youth him to said, well path of ease you to welcome be. In fine Perseverance useful way reason and discrimination's spy-glass with well examine to began, lastly perception made, although this path rugged, stony up down is, nevertheless straight and short is, and this lad's sake for, him to also auspicious one circumstance happened, that sun of truth's rays from, contempt and prejudice's lowering clouds, that long since overcasting were, the same that instant break to began and its light from here and there road on, how many fruits and clusters of the grapes of ordinary life and justice, which entangled trees on, leaves of covering under, hanging were, sight came, besides this, those trees' roots of rocks from, many a fountain honesty and self guidance of bubbling up saw, this all something reflection making, Perseverance own very counsel on resolution assuming, useful road to preference gave. This matter truth is, that his ears melody and songs from any delight not obtained, and his eyes to there of splendour, variegated from, dazzling not came, but journey in *viaticum* comfortable, there of arriving till wanting not was;

and place of promotion in entered having, when turning look gave, then own fellow traveller half way espied, and as fate would have it, he that time road having left, some garden flowery in a beautiful goldfinch after, without reflection to run continue did. At last this lad its appearance and beauty's attraction has to dance led and distracted made, that running running incapacity and neglect's abyss in fell and instantly the pit's mouth shut became. Perseverance this calamity terrour exciting palace of promotion's height from seen having, own determination goodness and firmness at rejoiced was and praise made, then own mind in said, how good was that I useful road in opposition Pride to, and bad advisers to contrary acted having, in time end of wishes to have arrived.

This will prove one more opportunity for the learner to display his prowess as an English composer, somewhat in the style of the celebrated Vision of Mirza, though the allusions here can forcibly strike those minds only, who seriously observed the preposterous policy in the College of Fort William, of allowing the students, for some years after its first establish-

ment, to study any Oriental language they pleased. The consequence naturally was, that the idle and gay flocked to the Persian class, and deserted all the rest. Many expulsions became from time to time necessary, and terminated in an order, still in force, that every student should commence with the Hindoostanee at least, without which, from its great difficulty in the pronunciation alone, it would have been almost entirely deserted.

Whatever may be asserted on the brilliancy of fancy which sparkles through many literary works in the East, few men will dispute the palm in favour of the Oriental writers, for that correct taste and sound judgment, which are so conspicuous on comparison in the classics of the West. Among many other instances of bad taste, the most prominent in my estimation is the pedantic style which disfigures almost every prose production now extant in the Hindoostanee language, and which renders it often wholly unintelligible to every reader, who is not as deep in Arabic or Persian lore, as the learned man who composed the book itself. If excellence in a popular tongue consisted in writing any thing far above the conception of

the people for whom it is intended, every body must allow, that the Hindoostanee authors and translators stand unrivalled in this species of composition. In fact, to say the least that can be observed on so absurd a perversion of talents and learning, most of the literary efforts of this description, that I have yet seen, might be very good Arabic or Persian, for any thing I know to the contrary, were they not disjointed and disfigured by the occasional introduction of a Hindoostanee postposition or verb, which, like the casual flash of lightning in a dreary night, serve but to render the surrounding darkness still more visible. This false taste is no where more discernible and preposterous than in the prefaces of Oriental works, which are in general composed in an affected idiom, so much beyond the level of ordinary capacities and acquirements, that very few of the men, who can comprehend the body of the publication itself, are qualified to wade through the wonderful display of erudition which announces its birth. Such a profound harbinger, one would imagine, is absolutely requisite in India, to stamp a proper value on any literary performance, of which, in the preliminary portion, at least, it may commonly be asserted

with great truth, that it must be an incomparable book, because nobody can well understand the introduction to its contents. To expose and explode this monstrous abuse of a living colloquial language, by giving it a new and impartial bias, has been my constant study, for some years past and I am not altogether without hopes of yet establishing my success, on the broad basis of public utility to ourselves, as the Rulers of British India, and to its inhabitants of every description also, as our subjects. If we are to indulge any prepossessions on the score of language or laws, I think sound policy and justice will point out the Hindoos as the most proper objects, being still the great, ancient, and useful mass of the people in our East Indian Empire. At all events, it cannot be disputed, that our Magistrates ought to be as well qualified to comprehend a Hindoo's complaint, *viva voce et propria persona*, as to understand a Moosulman of any rank or description whatever. In spite of the clamour which the *soi disant* FAITHFUL and their abettors at home or abroad, may raise against all my exertions of the present nature, I shall persevere in the great work of reform which I have so successfully begun. As nothing can facilitate this

object more than easy, familiar, and accurate translations from one tongue to the other, the learner is here presented with the first Fable in Dodsley's excellent Collection, as a specimen of all the rest, which have lately been published in that plain, general, useful, middle style, which ought ever to take the lead in a popular speech, whose worth depends much less on its literature, when contrasted with the languages of Europe, than on its general prevalence and utility, when compared with any other Oriental tongue, in the extensive regions of India. Those Moosulmans who, from local circumstances, and a habitual tendency to pedantry, know little of the wonderful pliancy and copiousness of the Hindoostanee tongue, independent of its modern sources, will no doubt object to many Hinduwee words that may be safely introduced into the broad, conciliating, unaffected style, which I have recommended. To them, from real experience, I can oppose a whole host of Hindoos, with a potent band of those Mooslims also, who in Hindoostan maintain that intercourse with the bulk of the people, among whom they have resided for centuries, which is so favourable to the formation and existence of a grand popular language. When Moosulmans treat of abstruse

and scientific subjects, they must lean to Arabic, as the Hindoos *cæteris paribus* will do to the Sunskrit; but in the ordinary concerns of life, and in the judicial, military, commercial, and revenue departments, such necessity and predilection are less frequent, except where local dialects or circumstances impose a preference, to the partial exclusion of some, or all the rest.

XI.

The Israelites, ever murmuring and discontented under the reign of Jehovah, were desirous of having a king like the rest of the nations. They offered the kingdom to Gideon their deliverer, to him, and to his posterity after him: he generously refused their offer, and reminded them, that Jehovah was their king. When Gideon was dead, Abimelech, his son by a concubine, slew all his other sons to the number of seventy, Jotham alone escaping; and by the assistance of the Shechemites, made himself king. Jotham, to represent to them their folly, and to shew them, that the most deserving are generally the least ambitious, whereas the worthless grasp at power with eagerness, and exercise it with insolence and tyranny, spake to them in the following manner:

Hearken unto me, ye men of Shechem, so may God hearken unto you. The trees, grown weary of the state of freedom and equality in which God had placed them, met together to choose and to anoint a king over them: and they said to the Olive-tree, Reign thou over us. But the Olive-tree said unto them, Shall I quit my fatness wherewith God and man is honoured, to disquiet myself with the cares of government, and to rule over the trees? And they said unto the Fig-tree, Come thou, and reign over us. But the Fig-tree said unto them, Shall I bid adieu to my sweetness and my pleasant fruit, to take upon me the painful charge of royalty, and to be set over the trees? Then said the trees unto the Vine, Come thou and reign over us. But the Vine said also unto them, Shall I leave my wine, which honoureth God and cheereth man, to bring upon myself nothing but trouble and anxiety, and to become king of the trees? we are happy in our present lot: seek some other to reign over you. Then said all the trees unto the Bramble, Come thou and reign over us. And the Bramble said unto them, I will be your king; come ye all under my shadow, and be safe; obey me, and I will grant you my protection. But if you obey

me not, out of the bramble shall come forth a fire, which shall devour even the cedars of Lebanon.

Bunee Israeel humeshu khooda kee badshahut men koorkooraya burburaya kurte the, is waste ki manund uor quomon kee oon men badshah nu tha. Akhir Juedoon ki oonka himayutee tha oos se kuha ki too badshahut kur, hum ne teree poosht dur poosht kee sultunut qubool kee, oosne juwan-murdee se upnee numana, bulki oon logon ko jutaya ki badshah toomhara khooda hue. Jub wooh murguya, Ubee mulik, ki ooska beta hurum se tha, oosne Jotham chhoot, Juedoon ke jo uor suttur bete the, oon ko mardala uor Shuekhmiyon kee mudud se badshah hooa. Tub Jotham ne, oonkee himaqut ke jutane ko uor is bat ke sabit kurne ko, ki jo bharee bhurkhum hote huen oonko uksur huokha kum hota hue, bur uks ooske kumeenon ko raj kee khwahish buhoot hotee hue, ki is men zoolm uor ghooroor buhoot .a keeje, kuha is tuor se ki soono ue Shuekhmiyo meree bat ki khooda toomharee bhee soonega. Ek wuqt durukhton ne bhee upnee be purwaee uor buraburee kee halut se, ki jis pur khooda ne oon ko rukha tha, bezar hokur, apus men ek

badshah thuhrane ke liye mushwurut kee, uor zuetoon se kuha, humara too badshah ho. cos ne kuha ki muen upnee chikna,ee kee khoobee ki jis se khooda uor khilqut khoosh huen oose chhorkur hakimee ke bojh se nakhooshee ootha-oonga uor rookhon pur hookoomut kuroonga? Bu,d ooske unjeer se kuha ki too humaree sur-daree qubool kur. oosne bhee juwab diya ki muen hookoomut kee kurwahut ke liye upne uch-chhe phulon kee mithas chhoroonga, uor durukhton ka surdar bunoonga? Phir gachhon ne ungoor se kuha ki too sahibee qubool kur. Wooh bola ki muen upnee shurab kee luzzut, ki jis se ullah uor ooske bunde khoosh huen, tu-joonga, uor peron kee badshahee ke waste dookh durd, riyasut ka suhoonga? hum upnee upnee qismut pur razee huen, ja,o kisee uor ko sultu-nut ke liye dhoondho, Tub sub brichhon ne muko,ee se kuha ki a too humara badshah ho. oosne kuha ki muen ne toomharee badshahut qubool kee, toom sub mere saye tule chuen se ruho, ugur moojhe manoge to punah men ruk-hoonga, nuheen to mere kanton men se ek ag puєda hogee, ki toom sub ko Lubnan ke surw sumet jula kur khak kurdegee.

It being pretty generally conceived, that there is no such thing as a Hindoostanee story without either Arabic or Persian, I now submit the following to the Public. In it there is not one word of these languages; still the Hindoostanee here preserves its character and regimen so perfectly, that I am convinced the whole will be understood by all classes of men in India, who have yet learned what Hindoostanee means.

XII.

Ko,ee kuheeṇ ko chiṭh̩ee likh̩ta th̩a, ek tiha,et oos ke pas a bueṭh̩a, oos ke likh̩e ko luga dekh̩ne, tuo oos ne chiṭh̩ee meṇ likh̩a, jo buhootsee baten likh̩nee th̩eeṇ so nuheeṇ likh̩ee gu,eeṇ, kyooṇ ki mere kune ek nipuṭ chibilla bueṭh̩a hue, is liye nuheeṇ likh̩eeṇ. Wooh bola, upne bh̩ed kee batcheet jo likh̩nee ho so likh̩te kyooṇ nuheeṇ, mueṇ to koochh̩ toomhara likh̩a h̩oo,a nuheeṇ dekh̩a, tub is ne kuha, bh̩ula jo toom ne nuheeṇ dekh̩a, kuho to, yih kyooṇ kuṛ jana jo mueṇ yooṇ likh̩a hue. Is bat se buhooṭ lujaya, ankh̩eṇ neeche keeṇ uor sir oopur na ooṭh̩aya.

A person was writing a letter to send somewhere, when another came and sat down beside him, who began to look at the letter. He then inserted in the epistle, thus, "I had a number of circumstances to state, which have not been put down, because there is a very silly fellow sitting by me, on this account they are omitted." The other said, "Why don't you write any secrets which you intended; for my part I have not seen a syllable of your writing." On which the writer observed, "Well, if you have not seen it, pray inform me how you know that I have written so and so?" At this the other was so much abashed, that he fixed his eyes on the ground and could not lift up his head, to look the writer in the face.

I would recommend the next story, of the man who heard badly, to the serious attention of all indolent dialogists, who will not often be in a better situation, with those they address, than the deaf man was in with his friend. In fact, to expect much good from mere dialogue knowledge, is nearly as preposterous, as to wonder why a blind man does not recover his sight by placing a pair of spectacles on his nose.

XIII.

Kisee suodagur ka ek shukhs buehra ashna tha, quzakar suodagur beemar hoo,a.—Buehra ooskee yadut ko chula, rah men chulte hoo,e yih bundish bandhee, jo sahib sulamut ke peechhe puehle yih poochhoonga. Kuho sahib mizaj kuesa hue, wooh kuhega uch-chha, muen kuhoonga ameen, phir poochhoonga ghiza kya khate ho, wooh kuhega dal khooshka, muen kuhoonga nosh jan, tis pur yih suwal kuroonga, toomhara moo,alij kuon hue? Wooh kuhega Mirza fulan beg, muen kuhoonga, khooda ooske hath ko shufa,e kamil bukhshe. Akhirush yihee munsoobu thuhrakur ooske ghur puhooncha, sulamoon ulek kurke nuzdeek ja buetha. Luga poochhne, kuho yar tubiyut kuesee hue, mureez ne kuha kya poochhte ho mare tup ke murta hoon, soontehee bola ameen, khooda uesa kure. Becharu beemar ek to beemaree se julta hee tha, is bat se uor bhee julaya, phir poochha, yar ghiza kya khate ho? kuha khak; bola nosh jan bad, yih soonkur uor bhee doona khufu hoo,a. Phir kuha, soono dost toomhara moo,alij kuon hue, ghoosse men to bhura hoo,a tha hee bola, Mulik ool muot; kuha buhoot moobarik, khooda ooske hath ko jud shufa bukhshe.

A certain merchant had a friend who was hard of hearing; by chance the merchant fell ill. The deaf man went to enquire after him, and, while going along the road, he made up this discourse. Then after salutation I will first ask this—"Well, Sir, how are you?" he will say, "better;" and I shall rejoin, "very good." When I inquire as to the diet he uses, he will say, "rice-pudding;" to which I shall answer, "may it do you much service." I shall afterwards put the question, "pray who is your physician?" he will of course tell me, "Dr such a one is," and I may safely add, "may God prosper his hands in the accomplishment of his work." At length having settled this plan he reached the house, and, after the usual compliments, he seated himself near the patient. "My friend," says he, "how are you?" the sick man replied, "do not you see that I am dying of a fever;" on hearing which he observed, "excellent! I hope God will keep you so." The poor patient was already peevish enough with his disease, but this made him much more so. The deaf man next asked, "what is your diet my friend?" and was answered, "fiddlesticks;" "may they do you much good" the other rejoined; on hearing this he

became in fact doubly enraged. His visitor then inquired thus, "do you my good fellow, say which of the faculty attends you?" boiling with indignation, he cried, "his worship Dr Death." "I give you joy," quoth the deaf man, "and may the Lord speed his prescriptions."

The following story, translated from the Persian, will serve as a useful exercise for beginners; I have therefore given it without an English translation.

XIV.

Ek shukhs ne kisee durwesh ke pas jakur teen suwal kiye, ek to yih, kuhte ho ki khooda hazir hue muen to kuheen nuheen dekhta hoon, jo hue to moojhe dekhao wooh kuhan hue. Doosre yih, ki admee ko tuqseer ke liye uziyut kyoon dete huen, jo koochh kurta hue so khooda kurta hue, insan ko hurgiz koochh qoodrut nuheen, kyoon ki be chahe khooda ke koee koochh kur nuheen sukta, dur soorut ugur insan ko qoodrut hotee, tuo sub kam upne waste bihtur kurta. Teesre yih, ki dozukh kee ag men Shuetan ko khooda kyoon kur julaega, kyoon ki khumeer ooska ag hue; pus ag se ag ko kya dur? Durwesh ne ek dhela muttee ka ootha-

kur ooske sir meṇ mara, wooh rota Qaẓee ke yihaṇ chula guya. Ya ḥuẓrut! fulane Durwesh se teen suwal mueṇ kiye, tis ka moojhe koochh juwab nu diya, bulki maṭee ka ek ḍhema mere sir meṇ uesa mara jo ubtuk durd kurta hue. Qaẓee ne Durwesh ko bolake kuha, kyooṇ iske, toom ne, sir meṇ maṭee ka ḍula mara uor iske suwal ka juwab nu diya. Durwesh ne kuha ḍhela hee iska juwab hue, yih kuhta hue mere sir meṇ durd hue, wooh kuhaṇ, kuesa hue, moojhe dekhade, tuo mueṇ khooda ko dekhadooṇ. Kyooṇ meree nalish ḥuẓrut ke pas kee, jo kiya khooda ne kiya, be irade khooda ke ise nuheeṇ mara, moojhe kya taqut jo mueṇ marooṇ, surisht iske khak se hue, khak se kyooṇ kur isko dookh puhoncha? Wooh shukhṣ nadim hooa, Qaẓee ne juwab Durwesh ka pusund kiya.

XV.

Ode from Wulee.

1.

Khoobroo khoob kam kurte hueṇ,
Yek niguh meṇ ghoolam kurte hueṇ

2.

Dekh khoobaṇ ko wuqt milne ke,
Kis uda se sulam kurte hueṇ.

3.

Kum nigahee sooṇ dekhte hueṇ—wule,
Kam upna tumam kurte hueṇ.

4.

Kholte hueṇ jub upnee zoolfaṇ ko,
ṣoobuh ṣadiq ko sham kurte hueṇ.

5.

Kya wufadar huenge milne meṇ,
Dil se sub ram ram kurte hueṇ.

6.

ṣaḥibi lufz̤ oos ko kuh nu suke,
Jisko khoobaṇ kulam kurte hueṇ.

7.

Dil lejate hueṇ ue Wulee mera,
Gool-rookhaṇ jub khiram kurte hueṇ.

Paraphrase.

1.

What havock yon beauties display,
  Where thousands of hearts they enslave:
One look is enough for the gay,—
  And more than enough for the brave.

2.

Behold how the fair ones draw nigh,
  So graceful their motions appear;
Each step is admir'd with a sigh,
  Each sigh is condens'd to a tear.

3.

Though glancing they carelessly dart,
Fell arrows of scorn from their eyes,
Those lodge in so mortal a part,
Our souls are their victims and prize.

4.

If damsels, Aurora! combine,
To spread their dark locks o'er thy car,
The curtains of Night will be thine,
Each face—a bright evening star.

5.

In loving how can they be true,
While honey distills from each tongue;
We captives bid freedom adieu,
They spare not the old—nor the young.

6.

The bard whom those maidens address,
In silence quaffs all that they say;
Nay—wisdom is forc'd to confess,
His wits have been ravish'd away.

7.

Lo! Wulee the pride of our swains,
Hath lately forsaken his lyre—
To gaze on the maids of the plains,
Whose gait fills his breast with desire.

Sonnet by the Late Nuwwab Asuf ood Duolu.

1.

Yih ushk chushmon men ub jum ruhe nu ruhe,
Hoobab war ko,ee dum ruhe ruhe nu ruhe;

2.

Too upne shewu,i juor o jufa se mut goozre,
Teree bula se mera dum ruhe ruhe nu ruhe;

3.

Qumur ko hota hue hur mah men kumal o zuwal,
Tere bhee hoosn ka alum ruhe ruhe nu ruhe.

4.

urq hue rookh pur tere khoosh nooma sunum, lekin,
Humeshu gool pur yih shubnum ruhe ruhe nu ruhe.

5.

Yih wusf teree jooda,ee ka kya likhe Asuf? *
Yih ittifaq hue bahum ruhe ruhe nu ruhe †

---

* What can Asuf say of thy absence,—how describe it?

† The constant reiteration of ruhe in the Hindoostanee verses, has rather a monotonous appearance than effect, when pronounced with the impressive cadence and emphasis that are here required; but how shall I transfuse the

6.

Juhan men too mera pyara humeshu qaim ruhe,
Lubon pur dum hue mera thum ruhe ruhe nu ruhe.

Translation.

1.

Are lucid drops in either eye,
Love's magic gems set there?
Or do they glisten, sink and die—
Mere twinkling spheres of air.

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elegance which the intervening negative nu diffuses over this portion of the original, in which similar expressions are no less beautiful than significant. Ruhe ruhe nu ruhe, transcends my powers of communication in our own language, I shall therefore either cherish the hope, that future trials will prove more fortunate, or rest contented in the interim, with comparing it to those passages, so well known in the unrivalled soliloquy of Hamlet, "To be or not to be," &c. which I fancy will fade in every version from our mother tongue.

The words literally considered will run thus. ruhe, *if it stay;* ruhe, *it will stay;* nu ruhe, *should it not remain;* nu ruhe, *it will not remain.* By phrases of this sort the great uncertainty of any circumstance is denoted.

2.

Each killing charm at once display,
Here, tyrant! strike thy dart;
Take full revenge—but near me stay,
'Tis worse than death to part.

3.

Thy rival planet if we see,
Through monthly changes run,
From waning where is beauty free,
Though radiant as the sun?

4.

True, on thy cheeks youth blooming glows.
But, oh, frail mortal hear!
Yon virgin dew which decks the rose,
Just shines—to disappear.

5.

Yet, Asuf, why the boon deplore,
That chance alone can give!
Sure, absence wounds his breast no more,
Who slighted,—hates to live.

6.

May thou, beloved! here remain
In bliss, like saints above;
Take this last breath! returned again,
To sigh—how much I love.

XVI.

An Ode from Suoda.

1.

Ghuer ke pas yih upnahee gooman hue ki nuheen,
Julwugur yar mera wurnu kuhan hue ki nuheen?

2.

Mihr hur zurre men moojh ko to nuzur ata hue,
Toom bhee took dekhiyo sahib i nuzran, hue ki nuheen?

3.

Dil ke poorzon ko bughul men muen liye phirta hoon,
Koochh ilaj oon ka bhee ue sheesheguran hue ki nuheen?

4.

Pas i namoos moojhe ishq ka hue ue boolbool,
Wurnu eehan kuonsa undazi fighan hue ki nuheen?

5.

Age shumsher toomharee ke bhula yih gurdun,
Moo se bareektur ue khoosh-kumuran hue ki nuheen?

6.

Joorm hue ooskee wufa ka ki jufa kee tuqseer,
Ko,ee to bolo yuhan moonh men zuban hue ki nuheen?

7.

Poochha Suoda se muen ek roz ki ue aware,
Tere ruhne ka moouiyun bhee mukan hue ki
nuheen?

8.

Yek bu yek hoke bur-ashooftu luga yih kuhne,
Koochh toojhe uql se buhra bhee miyan hue ki
nuheen?

9.

Dekha muen qusri Fureedoon ke dur oopur hue
ek shukhs,
hulqe-zun hoke pookara koee eehan hue ki
nuheen?

Freely Translated.

1.

I often wonder, whether the radiant object of my adoration smiles upon others or not, yet where is the spot that God is not there?

2.

Yon glorious orb to me appears in every beam; do you also, O ye enlightened! pray behold if this be really so or not.

3.

I am wandering about with the fragments of a broken heart in my hand, say, O doctors! if there be any balm for cementing them or not?

4.

Songstress of the night, I also feel the mild influence of divine love, were it otherwise, what degree of noisy praise is there that my voice could not reach?

5.

Before thy faulchion, this neck of mine indeed is more slender than the finest hair, is it so or not, O ye daughters of genuine devotion!

6.

Is the justice of providence to blame, or is it the fault of my wayward fate? do let some people say here, if a tongue be in their head or not.

7.

I one day asked of Suoda, O wanderer! hast thou or not any fixed residence on earth?

8.

All at once becoming enraged, he began to say, "Silly body, is there one atom of sense in thy possession or not?"

9.

I have long since with my mind's eye espied a weary wight at the palace gate even of the mighty Fureedoon, who knocking roars out—"Is there any one here or not?"

Closely Translated.

1.

In my foolish imagination I conceived another possessed not
The radiant object of my love—else where is he not?

2.

The sun of the universe in every atom shines to my perception;
Look, ye enlightened, for a moment—and see if he be there or not!

3.

A broken heart, I wandering, carry within my bosom!
Have you a cure for this, ye skill'd in art? or have you not?

4.

O nightingale! I feel the reverence due to love;
Else what is thy cause of lamentation that I have not!

5.

Say, is my love to blame? or my hard fate?
Tell me who can—is there a tongue to speak or not?

6.

Before the sword divine, this little neck
Is smaller than a hair—say, angel, is it not?

7.

I one day enquired of Suoda the pilgrim—
"Hast thou a fixed dwelling-place or not?"

8.

Empassioned at the question, abrupt he answered—
"Hast thou the light of reason, friend, or not?

9.

"Behold! at the palace-gate of the (late) monarch Fureedoon,
"A man calls aloud—is any one here or not?"

Paraphrase.

1.

What else, I oftimes pensive ween,
Can various creeds and tenets mean,
Whence flow the ardent pray'r,
But that of Mooslim, Pagan, Jew,
Must, as the Christian's, each be true;
For God is every where.

2.

Thus in one circle we divine
The radii from its bounding line
Concentric still unite;
So from the wide extended round
Of all religions, will be found
One only Lord of light.

3.

Yon solar orb in every ray
Shines forth the glorious god of day,
  Oft with refracted beam;
On shifting clouds does he retire?
Or can they quench his awful fire?
  Speak, sages! do I dream?

4.

With broken heart and wounded soul,
I wandering search from pole to pole,
  For balm to heal my woes;
Still not one doctor can I find,
Like death to cure my tortur'd mind,
  O come and bring repose!

5.

Sweet bird of eve, thy plaintive note
Could never drown my louder throat,
  If rev'rence due to love,
Did not silence my moans and sighs,
And bid me turn these streaming eyes,
  To the great God above.

6.

Before whose dreadful sword, this neck
Is like the cobweb's finest wreck,
  That floats upon the air;
Look, angels! tell me ay or nay,
Ye surely can the truth display,
  And will the whole declare.

7.

That providence is just I own,
Though fortune sternly on me frown;
The fault perhaps is mine:
Come, cherubs! teach the soothing plan
Of calm content to wayward man,
And let me not repine.

8.

Once I the pilgrim Suoda spied,
And then in earnest to him cried,
" Hast thou no fix'd retreat?"
Enrag'd, responsive, thus he spoke,
" Sure, silly friend, you only joke,
" Or never heard of fate.

9.

" With reason's eye here take a glance—
" Through time and space's vast expanse,
" (Nor blink it with a tear)
" At one, by Cesar's palace doors,
" Who knocking there incessant i
" Is any body here?"

The freedom of paraphrase has led me to introduce one stanza, viz. the 2d, which is not in the *original*, to compensate for the loss of another, by condensing its 7th and 8th here, into the latter only, as the reader will easily perceive on comparing both together.

XVII.

Ghuzul, Mirza Kazim Ulee Juwan* kee.

1.

Ueyam huen juwanee ke jub tuk buhar hue;
Peeree jo a,ee phir to khizan ashkar hue.

2.

Ghuflut nuheen hue khoob ghuneemut yih wuqt jan,
Soon goshi jan se pund, ugur hoshiyar hue.

3.

Moo,e soofued lawega puegham ujul ka jub;
Tub koochh nu ho sukega, ubhee ikhtiyar hue.

4.

Gur hue tumeez furq soofued o siyuh men kur,
Eksan nu yar gurdishi luel o nuhar hue.

5.

Tuhseel kurke ilm kee, uch-chhe umul too kur,
alum men admee ka isee se wuqar hue.

---

* Juwan is the assumed poetical name termed Tukhulloos, which the native poets are so fond of, that very few of them omit it. It is customary to introduce the Tukhulloos in the last stanza of every ode, in the most appropriate and neatest manner, as in the poems now before us.

6.

Chahe ugur uzeez ho, pueda kumal kur,
Uor be kumal chushmi khula,iq men khwar hue.

7.

Namurd keene kee jo zooban kurte huen duraz,
Toohmut, oonhon kee tegh o qulum ka shi,ur hue.

8.

Kurte huen nek namee ko dum se husud ke qutl,
Hur ek-oon men ghatee hue uor nabukar hue.

9.

Nuosheerwan o Hatim o Roostum se ub hue kuon?
Name niko oonhon ka suda yadgar hue.

10.

udl o sukhawut uor shuja,ut kur ikhtiyar,
Ek ek kee juhan men bina pa,edar hue.

11.

Muhwe jumal ooska ho, jisko nuheen zuwal,
Dil hoosni-arizee pu tera bequrar hue.

12.

Peekur mue,e ghooroor nu bud must hoojiyo,
Jooz durdi sur, nu uor koochh ooska khoomar
hue.

13.

Jis ko, Juwan! kisee se koodoorut nuheen hue
koochh,
Dil ooska a,eene kee numut be ghoobar hue.

A verbal Version of the above.

An Ode, Mirza Kazim Ulee Juwan *by.*

1.

Season is youth of when till, spring is;
Age when arrived, then indeed autumn evident is.

2.

Inattention not is good, blessing this time reckon,
Hear thou ear of soul with counsel, if wise be.

3.

Hairs white bring will the message fate of when;
Than any thing not be able will, now power is.

4.

If be discrimination, difference white and black
in make,
Alike not, friend! revolution of night and day is.

5.

Acquisition made having science of, good deeds
thou perform,
World in man of, this indeed from, honour is.

6.

Wish may if dear to be, exist perfection cause.
World worthless (man) eyes of people in des-
picable is.

7.

Cowards malice of who tongue making are long,
Calumny, them of sword and pen of employment is.

8.

Making are reputation to breath with envy of slaughter,
Every one them of assassin is and worthless is.

9.

Nuosheerwan, and Hatim and Roostum of, now is what?
Name good their, ever memorial is.

10.

Equity and generosity and bravery make choice,
Each one of, world in, foundation firm is.

11.

Absorbed (in) glory its be, which to not decay.
Heart, beauty fading on, thy unsteady is.

12.

Drunk having the wine of pride, not intoxicated be.
Besides a headach no other else its crop sickness is.

13.

Whom to, youth! something with stain not is any,
Heart his, mirror of manner without spot is.

A Free Translation.

1.

While the season of youth continues, we may really enjoy it as the spring of our lives, but when age comes on, we must perceive winter's approach through the falling leaves of autumn.

2.

Oh! consider the present time as a precious blessing, which folly alone can despise; and if you be prudent, now lend an attentive ear to my admonitions.

3.

When grey hairs summon man to the grave, it will be too late to reform, youth is therefore the season for mental exertion.

4.

If you can discriminate light from darkness, O my friend! then immediately learn a most useful lesson from the regular vicissitudes of day and night.

5.

Now store your mind with science, and perform worthy actions, since from these alone a man is esteemed in the world.

6.

Should you court popularity, cultivate your genius and talents, for the illiberal and illiterate are despicable in the eyes of mankind.

7.

Cowards who dart their tongues envenomed with malice, employ their dagger and pen in calumny's service.

8.

They who blast innocence with the breath of envy, are all to a man worthless assassins.

9.

Though not a vestige of Nuosheerwan, Hatim, and Roostum, now remains upon earth, still the fame of their great actions will prove eternal.

10.

Practise justice, generosity, and every noble virtue, because each of these will prove more durable than a monument of brass.

11.

As the mind loses its energies by admiring perishable beauty, do you contemplate that glory which alone is a stranger to decay.

12.

Never allow the favours of fortune to intoxicate you with pride, lest you subject yourself to its giddiness and distraction.

13.

He whose heart, O youth! is free from every stain, has a conscience clear as the limpid stream.

Paraphrase.

1.

Fair youth is the season which mortals should
prize,
As the spring of both body and mind,
Through summer and autumn, see life swiftly
flies!
With old age, its cold winter, behind.

2.

Awake! now sweet Hebe benignantly cheers,
Like Aurora, the morn with her rays!
O hear, my young friends, ere the dark night
appears!
For improvement, these—these are the days.

3.

Exert every nerve while the soul is in tune,
The high summits of learning to gain;
Should time's hoary locks bring death's warning
at noon,
Then indeed you may labour in vain

4.

If reason or genius your bosoms yet fires,
With advantage contemplate this truth!
As daylight itself before darkness retires,
Clouds may lower on the sunshine of youth!

5.

Now quickly employ every moment you can,
Adolescence with honour to crown,
For science should ever distinguish the man
Who aspires or to rank or renown.

6.

In arts and accomplishments emulate all,
Persevere to fame's temple, in view;
While envy and ignorance shamefully fall.
Merit's bays, there, are waving for you.

7.

The dictates of malice let cowards obey,
Armed with pencil, stiletto, or pen,
Leave slander's base weapons, which innocence
slay,
To assasins——the basest of men.

8.

True worth is a lamp, with celestial flame,
That will shine when this globe shall decay.
Though monuments sink in the dust,—a good
name
Is the dawn of eternity's day.

9.

By just and magnanimous actions the brave
Gather laurels unfading on high;
From earth far removed, and the sting of the grave,
In heaven,—where they never can die.

10.

See pleasure and fortune both fade like the rose,
When its dew drops of morn disappear!
But glory's immortal fresh blossoms disclose,
Like the myrtle, spring's charms through the year.

11.

Indulge not too freely in pride nor in wine,
Those false lights of this visible gloom!
Which coxcombs and profligates borrow to shine,
As mere glow-worms in vice's dark tomb:

12.

While juvenile minds, which no passion inspires,
That an angel might blush to descry,
Reflect the pure image that virtue admires,
In the tear of mild sympathy's eye.

XVIII.

Ghuzuli Hafiz.*

1.

hijabi chihru,e jan meeshuwud ghoobari tunum,
Khoosh an dume ki uzan chihru purdu bur figunum.

2.

Chooneen qufus nu suza,e choo mun khoosh ilhan ust,
Ruwum bu goolshuni rizwan ki moorghi an chumunum.

3.

uyan nu shood ki kooja amudum kooja boodum,
Diregh o durd ki ghafil zi kari khweshtunum.

4.

Chigoonu tuof koonum dur hureemi alumi qoods,
Ki dur surachu,e turkeeb tukhtubundi tunum.

---

* The intimate connection between the Hindoostanee and Persian languages, renders every apology for the appearance of the above Ode from Hafiz unnecessary, because we can no more separate the grammar of these tongues entirely from each other, than we can totally disjoin the Greek and Latin rudiments.

Mura ki munzuri hoor ust muskun o mawa,
Chura bu koo,e khurabatiyan boowud wutunum.

6.

Ugur zi khooni dilum boo,e mooshk mee,ayud,
ujub mudar ki humdurdi nafu,e khootunum.

7.

tirazi pueruhune zur kushum mubeen choon shumu,
Ki soz hast nihan,e durooni pueruhunum.

8.

Biya o hustiye hafiz zi peshi oo burdar,
Ki bawoojoodi to kus nushnuwud zi mun ki munum.

A Free Translation.

1.

The shade of this body obscures the radiance of my soul, welcome that hour, when I may tear the veil from its celestial countenance.

2.

Such a cage doth not become a warbler like me, who soars, as a bird of Paradise, to the regions of bliss.

3.

I know not where I now am, nor where I formerly was; woe is me, I have neglected my own self!

4.

How can I wing my flight round the temple of the pure empyrean, while confined within the bars of this terrestrial frame?

5.

Why should I, who aspire to the asylum and abode of cherubs, find a mansion here among the haunts of degraded forms?

6.

Should my heart's blood be stained with the dark hue of musk, be not surprised, for I am a fellow-sufferer with the musk-deer of Khotun.

7.

Do not contemplate the gay form of my orient robes alone, while I like a taper am consuming with the internal fires, which this breast of mine conceals.

8.

Come, my soul! draw the curtain of delusion from the eyes of Hafiz, for while thou art, no body shall learn from him, that he can really exist without thee.

XIX.

Ghuzŭl Meer Ummun Lootf kee.

1.

Hue ot julwu,e jan ka gilee budun mera,
Khooda kure ki oore khak ho yih tun mera.

2.

Qufus men dooniya ke kya bole moojh sa khoosh ahung,
udun men chuhchuhe maroon, wooh hue chumun mera.

3.

Nu sumjha yih ki kuhan tha uor ub kuhan aya.
Huzar huef ki ghafil hue fuhm o zun mera.

4.

Kuroon muen kyoon ke bhula lamukan kee suer, ki ub
Phunsa hue qued men khakee budun kee mun mera.

5.

Humara ghur to hue hooron kee ankh kee pootlee,
Gulee men muekushon kee kyoon ki ho wutun mera.

6.

Khuta nuheen jo mere khooni dil se mooshk kee boo,
Mile toojhe ki hue dil nafu,e khootun mera.

7.

Yih nuqshi jamu,e zurkush mera nuheeṇ joṇ shumu,
Ki huega purdu,e fanoos pueruhun mera.

8.

Oot̤ha too hustee ko Hafiz kee ake uz ruhi Loot̤f,
Ki ko,ce soone nu tere samhne sookhun mera.

Paraphrase of the above.

1.

Hail, heavenly spark! that glorious day,
When thou, releas'd from circling clay,
May soar to realms of bliss:
No longer shall this frame confine,
A soul inspir'd by love divine,—
Pure bird of Paradise!

2.

God's mystic scheme I vainly scan,
And grasp his mind infus'd in man;
These—far transcend my song.
Thro' death's deep gloom, how wing my flight,
To that eternal source of light—
Eclips'd from me so long?

3.

Eccentric spirit! why first roam—
To earth—from heav'n thy native home,
Where kindred angels dwell?

How like the bounding musky deer,
Thou still art doom'd to anguish here—
This yearning heart can tell.*

4.

Those radiant orbs, earth's vernal bloom,
Lose all their charms, while I consume
With melting sighs on sighs:
Yes, bright Intelligence! I see,
My SELF† cannot ascend to thee,
Till mortal HAFIZ dies.

* The animated allusion to the musk-deer by Hafiz, in this verse, can be relished by those only who will examine the natural history of this animal. If we add to this, the coagulated contents and general structure of the musk-bag, evident upon dissection, we shall find they are not very dissimilar to a heart, supposed to have its blood curdled and scorched by the ardour and anguish of disappointed love.

† The reader will perceive my notions of Self, both in Metaphysics and Philology, in this extract, from the Persian Grammar, by Sir W. JONES, whom in this respect I implicitly follow.

I here use *his self* and *their selves* instead of the corrupted words *himself* and *themselves*; in which usage I am justified by the authority of

A Translation of the above Paraphrase.

1.

Ue purinde khoold ke is dami khakee se riha,
Hoke oorja,e too oos ja tha juhan basa tera.

2.

Upnee phoolwaree qudeemee kee kure phir deed too,
Juon se din men, toojhe wooh din moobaruk ho,ega.

3.

Ue ki too jeeta hue ishqe ezudee ke shuoq men,
Kur sukega phir nu toojh ko qued pinjra khak ka.

4.

Rooh insan kee lutafut ke subub pata nuheen,
Phir milega kisturuh moojh ko nishane kibriya.

Sidney, and of other writers in the golden age of our language; *self* seems to have been originally a noun, and was, perhaps, a synonimous word for *soul*, according to Locke's definition of it: "*Self* is that conscious thinking thing, which is sensible or conscious of pleasure and pain, capable of happiness and misery." If this observation be just, the Arabs have exactly the same idiom; for their nufs, *soul*, answers precisely to our *self*, as—subiyoon ruma nufsuhoo fee nuhrin, *a boy threw* his self *into a river*.

Jo chhipa ankhon se ho kis turuh se awe nuzur,
Dekhiye kyoon kur oose, upna kuhan yih murtubu.

6.

Uor jo yih chahoon ki ooska bhed koochh zahir kuroon,
Moonh nuheen rukhta hoon uesa, upnee goya,ee so kya.

7.

Muot ka muedani teeru tue kurega kis turuh,
Uese undhiyare se kyoon kur ja,ega toojh se oora.

8.

Is kusafut men jo tha too, kub phir awega nuzur,
Chushmu,e nooree qudeemee hue jo mooddut se chhipa.

9.

Huen muluk humjins jis men oos wutun ko chhor kur,
Bhoola bhutka duhr men phirta hue kyoon ue bewufa.

10.

Moozturub ahoo,e mooshkeen sa jo dookh bhurta hue too,
Bun men yuhan oosko dile khustu hue mera janta.

11.

Jub muen juljata hoon upnee ahi atushbar se,
Ye sitare poor ziya uor baghi dooniya poor fiza:

12.

Tub niput be rootbu uor nacheez ate huen nuzur,
Yuune ub hasil nu koochh howega inse mood-
dua.

13.

Ue khooda! tub tuk nuhogee jan kee toojh tuk
puhoonch,
Jub tuluk jawe nu mur yih Hafize khakee mera.

XX.

1.

Baten kidhur gueen we teree bholee bholiyan,
Dil leke bolta hue jo too ub ye boliyan.

2.

Hur bat hue luteefu o hur yek sookhoon hue rumz,
Hur an hue kinayu o hur dum thutholiyan.

3.

huerut ne oosko bund nu kurne dee phir kubhoo,
Unkhiyan jis arsee ne tere moonh pu kholiyan.

4.

Undam i gool pu ho nu quba is muze se chak,
Jyon khoosh-chhubon ke tun pu musuktee
huen choliyan.

Kin ne kiya khiram chumun men ki ub suba,
Latee hue bo,e naz se bhur bhur ke jholiyan.

6.

Saqee puhonch shitab ki toojh bin is ubr se,
Purte nuheen tugurg burustee huen goliyan.

7.

Kya chahiye toojhe sur i ungoosht pur hina,
Jis be goonuh ke khoon men chahen dooboliyan.

8.

Jyon burf hogu,e huen khoonuk ub bootani hind,
Nisbut oonhon kee gurm huen kabool kee loliyan.

9.

Suoda ke dil se saf nu ruhtee thee zoolfi yar,
Shane ne beech pur ke girhen ooskee kholiyan.

Literal Translation.

Where are thy kind innocent expressions now, that, having captivated my heart, thou talkest to me thus?—All thy words are gibes, and every sentence is raillery.

Not a moment without sarcasm, and each breath has become a taunting joke.

Admiration hath not yet allowed the mirror to sleep, that opened its eyes on thy countenance.

The capsule of the flower doth not burst with such charms, as when the garment of the fair gives way.

Who hath been walking in the garden, that now the zephyrs come overloaded with the perfumes of blandishment?

Come quickly, my beloved, for without thee the clouds are not discharging hail, but bullets.

Why shouldst thou dye the tips of thy fingers with *hina**, while they can be dipped in the blood of victims (to thy love)?

The damsels of India have become as cold as ice, and are rivalled in affection by the maids of Kabool.

The tresses of my love were not in concord with Suoda, till the comb, interposing, unravelled their (prejudices) contortions.

* The *ligustrum indicum*, or eastern privet, called also menhdee, and much used for staining the nails, hands, and feet, of a red colour.

Paraphrase.

1.

Was thy innocent prattle divested of art,
  That formerly ravish'd my ear,
With the view of insidiously stealing this heart?
  Ah! whence these harsh words I now hear?

2.

Why thus constantly poison whate'er you express,
  With scoffs, gibes, and taunting unkind?
Can satirical wit on a lover's distress
  Become a benevolent mind?

3.

Since the morn I beheld thee so lovely and gay,
  These eyes have been strangers to sleep;
All the night for my fairest I ravingly pray,
  Whole days, can do nothing but weep.

4.

Not a bud where the lily just peers do I see,
  So charms its admirer above,
As the muslin receding can fascinate me,
  To gaze on thy snow-balls of love.

5.

When Aurora from Phœbus comes tripping it by,
  Her shape, breath ambrosial, and air,
Are so much my dear nymph's, I distractedly cry,
  Whence, whither thus early, my fair?

6.

Though yon clouds burst with peals we have
nothing to fear,
Since the skies will relenting avert,
While such innocence, beauty, and goodness,
are near,
Each shaft but thy own from my heart.

7.

If kind nature, not art, lilies, roses, can grace,
With pencil and colours divine,
Shall paint sacrilegiously beauties deface,
Each *bloom* sees with envy in *thine?*

8.

How, ye damsels of Hind, prove more frigid
and cool,
Than hills cover'd over with snow,
As our genial warm plains, while the maids of
Kabool
With love amid icicles glow.

9.

Are those *locks* not intended to rivet thy *chain?*
Fly, Suoda, inchantment is there!
What comb hath the power to release thee
again,
From *jetty* fell *ringlets* of hair?

By way of variety, and to accommodate my juvenile military students with something more immediately in their department, I shall in this place present them with the words of command, generally adopted in the British Indian armies, and also with a few of the Articles of War, in the Hindoostanee language, as a knowledge of these will serve to introduce them to all the rest, to be found either in those works I have already published, or in some future publication, for the particular use of East India cadets.

Preliminary and Supplementary Observations, by the late Lieutenant Robert Webster, *of the Bengal Military Service, and by the* Author *of these Sheets.*

The following Military Terms, made use of by the natives in their own and our armies, may be of service to any young officer who is appointed to a Sipahee corps, immediately on his arrival in India. After becoming master of them, he might attend every drill, observing

carefully the expressions which the drill-serjeant makes use of in explaining the English words of command, when teaching the recruits their exercise. The whole should then be noted down, very carefully and alphabetically, in a memorandum book, the officer paying due attention to their orthography. When he thinks he has obtained a sufficient number of words to be able to instruct a squad, he might, with his commander's leave, take charge of one, which he should exercise, morning and evening, for near two months; pronouncing the words of command at first slowly and distinctly with the extent of his voice. Rapidity of utterance will come of its own accord afterwards. By so doing he will get acquainted with the men, and they accustomed to his command, the advantages attendant on which are well known to every officer, but more especially to those who belong to the native regiments.

The military scholar will do well to recollect, that many useful words must be omitted in the Vocabulary, from their having no such expressions in the Hindoostanee. In these instances, however, he must use the English word more or less corrupted, according to circumstances,

with which a little practice will soon familiarize the learner. Some few of the corruptions in question will appear in the Second Volume, which will afford no bad clue to all the rest, and those in Italics here, are commonly preferred in our armies. It cannot be expected that the natives, in every regiment of the service, will make use of all the words of command exactly as they occur in these pages, since every one will take a certain latitude in his own translation of the English. At all events, those used by the late Lieutenant Webster will be generally understood, and may serve as a good model for others, who may feel inclined to bring this department of military duty to the perfection which it certainly merits, in every point of view, in our armies. Many of the words which are inserted in the Second Volume, are probably omitted here, and a few in the present list belong exclusively to the artillery, as I at first intended to have given, not only all their terms, but those belonging to the sea service also.

After examining the written materials that my friends had collected for the above purpose, I found such a chaos of corruptions and intermixture of tongues, as to make me relinquish

the attempt, at least for the present. I may at some future period be induced to prepare a more complete military and naval vocabulary, than I could accomplish now, especially if I be fortunate enough to receive any intermediate assistance and encouragement, to enable me to proceed in such a task, with private satisfaction and public advantage.

A.

Accoutrements, keel kanṭa, saz saman.

Aim, ḍeeṭḥ, shust, *(to take)* shust-bandḥna.

Advance to, samne chulna, buṛhna.

Ambush, danw, gaṛa, gḥat.

Ammunition, jungee-ṭonṭa, baroot golee, saman jungee.

Angle, goshu, kona.

Anvil, gḥun, niha,ee, sundan.

Approaches, morchu, morchal, urguṛa.

Alarm, pokar, hank pokar.

Armistice, wuqfu, moohlut, ṭḥuhrawa.

Armour, buktur, jḥool, chara,eenu.

Arms, hutḥiyar, ḥurbu, silaḥ.

Arsenal, silaḥ-khanu.

Articles of war, lushkuree a,een.

Artillery, topen, top-khanu, *(man)* golundaz.

Attack, hulla, dḥawa, chuṛha,ee, ḥumlu.

To attack, *(in front)* moohra marna, *(the rear)*

pichharee-marna, *(in flank)* kumur- (ya) ka nee-marna, v. *flank*.

Axle-tree, dhooree.

Axe, tubur, tubul, koolharee, *(pick)* guentee.

B.

Baggage, boongah, cheezbust, buheer.

Barrel, peepa, *(gun)* nulee.

Barrier, urgura, phatuk.

Base, neo, jur, booniyad.

Bastion, boorj.

Battery, morchu, dumdumu.

Belt, purtula, dab, duwal.

To blockade, gher-lena, nakabundee-k. mooha siru-k. gird-k.

Blunderbuss, dhumaka, qurabeen.

Body of men, guroh, risalu, ghol, toomun.

Bomb, hooqqu, ghoobate ka gola.

Bombardier, golundaz.

Breach, koombhul, booghanu, durar, phoot, shigaf, *(practicable)* chulta booghanu.

Breast-plate, chupras.

Brigade, dustu.

Brimstone, gundhuk.

C.

Carriage, ruhroo, ruhkulu, tukht.

Camp, purao, lushkur-gah.

Cantonments, chhaonee.

Cavalier, dumdumu, vi. *trooper.*
Capitulation, quol qurar.
Carabine, qurabeen, dhumaka.
Cartouch, tosdan.
Cartridge, tonta, *(light)* juloosee, sulamee, *(grape)* chhurra.
Casement, murhulu.
Cavalry, toork-suwar.
Centre, beech, naf, qulb.
Cessation of arms, moohlut, soolook.
Chamade, chadur-doputta-*hilana**.

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* *To wave* a sheet or cloth of any kind round the head repeatedly, implies that the people who do so, consider their selves in the power of the enemy, and mean to submit accordingly. This in day light answers every purpose; but the rude state of military tactics in the East, has not yet provided an adequate expedient, during hostile attacks at night. The natives would, under such circumstances, give over firing, call out uluman, uluman, or uman, uman, and probably wave a light or torch circularly in the air, to show that they had submitted, and expected mercy accordingly. In the day time, even when a man leaves the ranks and approaches the enemy unarmed, he is considered as sacred as a person among us

Chamber of a gun, top kee koṭhee.

Chain, zunjeer.

Challenge to, luṛa,ee mangna, mooqabulu-chahna, *(as a sentry)* ṭokna, rokṭok-k.

Colours, nishan, jhunḍa, bueruq.

Commission, oohdedaree-sunud.

Company, biradurec.

Compliment, sulam.

Convoy, qafilu, budruqu rusanee.

To countermarch, kawa deke phirna.

Court-Martial, lushkuree udalut.

Cuirass, chara,eenu, jhool.

Cymbal, jhanjh, munjeera.

D.

Decamp to, chule-jana, ooṭh-j. kooch-k.

Defences, aṛ, oṭ, uṛguṛa, bucha,o.

Defile, duru, naka, ghaṭ, gulee.

Deserter, bhugoṛa, firaree.

Detachment, ghol, risalu, v. *brigade*, &c. tu,eenatee.

Division, ṭola, ṭolee, v. *body*.

Discharge, burturfee kee chiṭhee, *(to)* nam-kaṭna juwab-d.

Drum, ṭumboor, ṭublu.

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bearing a flag of truce, and will be received in the light of a pacific messenger demanding a parley, &c. from the adverse army.

Drummer, tumboor-chee.
Duty, baree, khidmut, kam, nuokuree, chuokee.

E.

Embrazure, rund, top ka jhuroka.
To Enfilade, aga-marna, *or* bandhna.
Encamp to, deru- *or* mookam-k.
Evolution, hurkut.
Exercise, quwa,id.

F.

Fascine, jhoonka, antee, lukree.
Feather-spring, kumanee.
Feint, bhoolawa, dhokha, buhanu.
Field-piece, top ruhkulu, top julebee.
Flank, bughul, kumur, kunee, kanee.
File, pant, pura, qutar.
File off to, qutar qutar-or kawa de ke-chulna.
Forlorn hope,* oommedwar sipahiyon ka jutha, janbazon ka ghol.
Forage, kuhee, rusud, lu[illegible] [illegible] [illegible] [illegible].
Form to, bunna, bunana, pura-band[illegible].
Fort, quluu, gurh, gurhee

* Were this translated literally, the inauspicious name alone would prevent the natives from comprehending what was intended by the expression among us. It is in cases of this nature, where not only the skill of a linguist is

Fosse, khunduq, pueghar. v. *ditch.*
Furlough, ruza, chhoottee.

G.

Gabion, tokree.
Gate, phatuk, durwazu.
General, surdar, bukhshee, (*in chief*) meer-bukh-shee.
Gin, thekee.
Glacis, pooshtu, dugram.
Grenade, hooqqu, (*thrower*) hooqqe-baz.
To Ground, solana.
Guard, chuokee, puhru, (*advanced*) hurawul, qurawul, ugaree, (*rear*) chundawul, pichharee.
To Guard, nigahbanee-k. khubur-lena, hifazut-k.
Guide, hurkaru, duoraha, rah-bur.
Gun-carriage, urabu, v. *carriage.*

H.

Helmet, top, khod.
Hide, cham, chursa.
Howitzer, urabu.
Hospital, beemar-khana.
Hurdle, thuthur.

---

requisite, but that discrimination also, which can be attained from a real knowledge of the manners and customs of the people, through their vernacular tongue alone.

I.

Infantry, puedul, piyade.

Intrench to, morchu bundee- *or* sulabut koochu-k.

K.

Knapsack, jhola.

L.

Laddle, chumuch, doee.

Laboratory, baroot- *or* kar-khanu.

Limber, ruhroo, v. *carriage*.

Line, pura, suf.

M.

Magazine, mukhzun, v. *arsenal*.

Mallet, mekh-choo, mogree.

Match, jamgee, diya sulaee.

Mine, soorung, (*to spring*) soorung-marna.

Mortar, hooqqu, pan, ghoobara.

Motion, hurkut.

Mould, sancha.

Mutiny, dunga, fusad, hungamu, fitnu.

O.

Oblique, kona kanee, tirchha.

Officer, surdar, oohde-dar, v. *general*.

Ordnance, chuo chukkee, v. *gun*

Outpost, aspas kee tueenatee.

P.

Parade, quwaid-gah, v. *exercise*.

Parley, juwab suwal, (*to* [illegible]) [illegible]-hilana,
v. *chamade*.

Party, jutha, risalu, tueenatee.
Pass, nikasee kee chithee, dustuk rahdaree, purwanu, (*strait*) dura, ghat, v. *defile*.
Patrole, tilawa, tilayu.
Park, top-khanu.
Palisade, kutghura.
Peace, mel, sooluh.
Picket, mekh, khoontee.
Picquet, tilayu, girdawuree, itaqee.
Pivot, khoont.
Pioneer, bel-dar.
Plan, nuqshu.
Platform, chubootru, muchan.
Port-fire, muhtabee, huth-phool, v. *match*.
Pole, phur, jooa, bum.
Priming wire, sozun, sooa.
Priming (*powder*) runjuk, (*pouch*, &c.) runjukdan.

Q.

Quadrant, oostoorlab.

R.

Rammer or pounder, mbosul, doormoos.
Rampart, fuseel, kumur-kota, deewar.
Range (of shot, gole ka) tuppa, pulla, mar, chot.
Rear, pichhwara, peechha.
To recoil, pulutna, hutana.
Redoubt, morchu.

To relieve, budul-lena, budlee-kurna.
Rendezvous, udda, mujmu.
Reserve, phaltoo, oobaroo, fazil.
Retreat, puhloo-tihee, (*to*) hutna.
Rocket, ban.
Roll, ismnuwcesee, furd, fihrist.

S.

Sally to, khoorooj-k. oobhurna.
Sand bags, baloo kee thuelee.
Sash, jalputka.
Scaling ladder, kumund, v. *ladder*.
Shovel or spade, belchu, koodal, phuora.
Sight, mussa, mukhee, deed-ban.
Sling, duwalee, v. *belt*.
Sponge staff, soombha.
Squadron, ghol, dustu, jhoond.
Stockade, kumur kota, v. *palisade*.
Sword, kirch, neemchu, tulwar.

T.

Target, chand.
Tarpaulin, ghuta top, mom-jamu.
Tent, deru, khuemu, tumboo, pal.
Touch-hole, runjuk-ghura, (ya) -soorakh.
Tompion, dutta.
Trigger, lublubee, kul.
Troop, toomun, risalu.
Trooper, suwar.

Trunnions, purkan.
Tumbril, petee.

V.

Vanguard, hurawul, agaree, mohra, v. *guard*.

U.

Uniform, sipahiyanu bana

W.

Wadding, kusun, nuwalu.
War, jung, lura,ee.
Weapons, hurbu, huthiyar, v. *arms*.
Wing, puhloo, bughul, kance, (*right*) muemuna, (*left*) muesura.

Y.

Yoke, joo,a, joowat, juwalee.

Order arms, bundooq ootaro.
Fix bayonets, sungeen churha,o.
Shoulder arms, bundooq kandhe pur rukho.
Present arms, sulamee ka hath.
Charge bayonets, sungeen ka hath.
Make ready, ghora do pa,e pur churha,o.
Half-cock firelocks, ek pa,e pur ghora rukho.
Present, shust lo (ya) bundooq jhooka,o.
Fire, chhoro, dagho, *or* maro.
Handle cartridge, ton,e pur hath rukho.

Open pans, phirjoola- (ya) piyalu-kholo.

Prime, runjuk pila,o.

Load, ṭonṭa bhuro.

Draw ramrod, guz nikalo.

Ram down cartridge, ṭonṭa guz se maro.

Return ramrod, guz phir do.

Seize the firelock with a firm grasp, bundooq mooṭhiyake pukuṛo.

Prime and load, runjuk pila,o, ṭonṭa bhuro.

Recover arms, kan se mar.

Dress by the right, duhcene nuz̤ur kuro, burabur hoja,o.

Dress by the left, ba,eṇ nuz̤ur kuro, burabur hoja,o..

Eyes to the right, duheene nuz̤ur.

Eyes to the left, ba,eṇ nuz̤ur.

By the right backwards dress, duheene dekh peechhe huṭke burabur hoja,o.

By the left backwards dress, ba,eṇ dekh peechhe huṭke burabur hoja,o.

By the right forwards dress, duheene dekh age buṛhke burabur hoja,o.

By the left forwards dress, ba,eṇ dekh age buṛhke burabur hoja,o.

To the right face, duheene phiro.

To the left face, ba,eṇ phiro.

To the right about face, duheene se adha chukkur phiro.

To the left about face, ba,en se adha chukkur phiro.

Rear ranks take open order, pichharee kholo.

Rear ranks take close order, pichharee milo.

Pile arms, bundooq je,ooree kuro.

Ground arms, bundooq sola,o.

Stand at ease, hath mila,o (ya) maro.

Attention, jang se hath mila,o.

Keep up your heads, sir ootha,o.

Ordinary time, march, thumbe qudum se age chulo.

Step short, eree angoothe ke pas rukh dheere qudum chulo.

Quick march, juldee qudum ootha,o.

Step out, lumba qudum rukho.

Change the step, qudum budlo.

Halt, khure ruho.

To the right wheel, duheene khoont pur samne se chukkur kha,o.

To the left wheel, ba,en khoont pur samne se chukkur kha,o.

On your right backwards wheel, duheene khoont pur peechhe se chukkur kha,o.

On your left backwards wheel, ba,en khoont pur peechhe se chukkur maro.

The company will step back six paces, kumpunee chhu qudum peechhe hutega.

To the left or right oblique, ba,en ya duheene tirchha qudum chulo.

Point your toes, panw ke punje duba,o.

To wheel on the center, beench ke khoont pur chukkur marna.

Mark time, upnee juguh khure ho qudum ootha,o.

To march in file, qutar qutar chulna.

The company will advance, kumpunee age burho.

The recruits will go to ball practice every evening, hur roz sham ko niye sipahee chand maree ke waste ja,enge.

There will be an inspection of arms to-morrow morning, see that they are all very clean, fujur kul kante kee dekha,ee hogee, dekh ki sub uchhee turuh saf ruhen.

Take care that the supernumerary arms are cleaned every day, khuburdar ki surunjam jo oobaroo (ya ufzood) hue roz roz mula jawe.

Bring me a written report of the company daily, kumpunee ka uhwal roz roz humare pas likh-laya kuro.

When were you enlisted? toom kub nuokur hoo,e?

Press the butt well to the shoulder, koonda monddhe pur uchhee turuh duba,o.

Pull the trigger strong with the middle finger, beech kee unglee lublubee pur zor se dabo.

Tell off the company into three sections, kumpunee ko teen tolee kuro.

The company will wheel in echellon of sections, pultun tirchhee tolee hoja,egee, *or* pultun seerhee ka kam kurega.

At what time does the battalion march to-morrow morning? fujur kis wuqt pultun kooch kuregee?

How many men are for *picquet*? aj rat ketnc juwan tilaye kee nuokuree ke waste huen?

Articles of War.

Article IV. *Section* 2.

Any officer, non-commissioned officer, or soldier, who being present at any mutiny or sedition, does not use his utmost endeavours to suppress the same, or coming to the knowledge of any mutiny, or intended mutiny, does not without delay give information thereof to his commanding officer, shall be punished by a court-martial with death, or otherwise, according to the nature of his offence.

IV. 2.

Chuothee a,een doosre bab kee.

Jo ko,ee chhota bura oohdedar ya sipahee, kisee dunge ya fusad men hazir hoke, upne muqdoor bhur oosee ko mulmet nu kure; ya kisoo dunge ya oos ke irade se waqif hoke, troont upne surdar ko iskee khubur nu puhoonchawe, tuo suza ooskee *court-martial* kee tujweez se qutl hoga, ya uor turuh kee tumbeeh upnee tuqseer ke la,iq pawega.

Article V. *Section* 2.

Any officer or soldier who shall strike his superior officer, or draw, or offer to draw, or shall lift up any weapon, or offer any violence against him, (being in the execution of his office) on any pretence whatsoever, or shall disobey any lawful command of his superior officer, shall suffer death, or such other punishment as shall, according to the nature of his offence, be inflicted upon him by the sentence of a court-martial.

V. 2.

Panchween a,een doosre bab kee.

Ko,ee oohdedar ya sipahee, jo upne se bure ya qudeem oohdedar ko mare, ya tulwar oos pur

khuenche, ya khuencha chahe, ya kisoo hut-hiyar ko oothawe, ya kisee turuh kee zuburdus-tee numood kure, kisoo hoojjut se; ya upne se bure ya qudeem oohdedar ka ko,ee wajibee hookm nu mane tuo wooh mardalaja,ega, ya uor ko,ee uesee siyasut jo oos ke goonah ke moowa-fiq hogee, so *court-martial* kee tujweez se oos ko deeja,egee.

Article IV. *Section* 5.

Whatsoever officer or soldier shall be convicted of having advised or persuaded any other officer or soldier to desert the service, shall suffer such punishment as shall be inflicted upon him by the sentence of a court-martial.

IV. 5.

Jo ko,ee oohdedar, ya sipahee, kisee uor oohdedar, ya sipahee ko nokree se bhagne ko kuhe, ya sikhawe, uo yih oos pur sabit ho; tuo oosko uesee siyasut milegee juesee *court-martial* kee tujweez se thuhra,ee ja,egee.

Article III. *Section* 10.

Every non-commissioned officer or soldier, who shall be convicted at a court-martial of having sold or lost, or spoiled through his neglect, his horse, arms, clothes, or accoutre-

ments, shall undergo such weekly stoppages (not exceeding the half of his pay) as a court-martial shall judge sufficient for repairing the loss or damage, and shall suffer imprisonment, or such other corporal punishment as his crime shall deserve.

III. 10.

Teesree a,een duswen bab kee.

Hur ko,ee huwaldar, ya uor ko,ee chhota ooh-dedar, ya sipahee, jo upne ghore, huthiyaron, kupron, ya sipahiyane surinjamon ko beche, kho,e, ya upnee ghuflut se bigare, uor yih *court-martial* men oos pur sabit ho; tuo uesa dand hur athware ooskee adhee tulub se liya ja,ega, juesa ki *court-martial* thuhrawe, oos nooqsan uor kumtee ke poora kurne ko; uor qued bhee hoga, ya etnee mar kha,ega, jetnee ooskee tuq-seer ke la,iq ho,egee.

Article I. *Section* 11.

All non-commissioned officers and soldiers, who shall be found one mile from the camp, without leave in writing from the commanding officer, shall suffer such punishment as shall be inflicted upon them by the sentence of a court-martial.

I. 11.

Puehlee a,een egarwen bab kee.

Sub ko,ee huwaldar, ya uor ko,ee chhote oohdedar, ya sipahee, jo lushkur ke mooqam se adh kos pur pa,e jawen, upne surdar kee rookhsut kee chithee bina; tuo oon ko uesee tumbeeh milegee juesee *court-martial* kee tujweez se tuhhra,ee ja,egee.

Article II. *Section* 11.

No officer or soldier shall lie out of his quarters, garrison, or camp, without leave from his superior officer, upon the penalty of being punished, according to the nature of his offence, by the sentence of a court-martial.

II. 11.

Doosree a,een egarwen bab kee.

Chahiye ki ko,ee oohdedar, ya sipahee upne surdar kee purwangee bina, kuheen bahur rat bhur nu ruhe, upne dere, qilue, ya lushkur ke mooqam, ya chhuonee se, nuheen to, suza pawega, upnee tuqseer ke moowafiq *court-martial* kee tujweez se.

Article III. *Section* 11.

Every non-commissioned officer and soldier shall retire to his quarters or tent at the beat-

ing of the retreat; in default of which he shall be punished, according to the nature of his offence, by the commanding officer.

III. 11.

Teesree a,een egarwen bab kee.

Hurek huwaldar, ya uor kisoo chhote ohdedar o sipahee ko chahiye, ki sham kee top ya tumboor bajne pur, upne upne dere men, ya thikane pur jaruhe, nuheen to upnee tuqseer kee see suza wuhan ke surdar se pawega.

Article IV. *Section* 11.

No officer, non-commissioned officer, or soldier, shall fail of repairing at the time fixed, to the place of parade, of exercise, or other rendezvous appointed by his commanding officer, if not prevented by sickness, or some other evident necessity; or shall go from the said place of rendezvous, or from his guard, without leave from his commanding officer, before he shall be regularly dismissed or relieved, on the penalty of being punished according to the nature of his offence, by the sentence of a court-martial.

IV. 11.

Chouthee a,een, egarwen bab kee.

Ugur koee chhota ya bura ohdedar, ya sipa-

hee qoosoor kure bur wuqt puhoonchne men qu-wa,idgah pur, ya uor jugih jumu hone kee, ki jo surdar ne thuhra,ee ho, bughuer beemaree, ya uor ko,ee zuroorut zahiree; ya oosee jugih se ya kisee chuokee puhre se upne surdar ke ku-he bina, ya moowafiq dustoor upnee budlee ya chhoottee ke age oothjawe; tuo *court-martial* kee tujweez se juesee ooskee tuqseer thuhregee wueseehee suza oos ko milegee.

Article V. *Section* 11.

Whatever commissioned officer shall be found drunk on his guard, party, or other duty under arms, shall be cashiered for it; any non-commissioned officer or soldier so offending, shall suffer such corporal punishment as shall be inflicted by the sentence of a court-martial.

V. 11.

Panchween a,een egarwen bab kee.

Jo ko,ee bura oohdedar, upnee chuokee puhre pur, ya tu,eenatee, ya kisoo uor khidmut pur, huthiyan bandhe hoo,e mutwala paya jawe; tuo is bat ke waste burturuf hoga, uo ko,ee chhota oohdedar, ya sipahee jo uesa goonah kure, etee mar kha,ega jitee *court-martial* kee tujweez men thuhra,ee ja,egee.

The 6th Article of the Regulations relative to Native Recruits, published in Minutes of Council of the 8th of August 1796.

Prior to enrolment, the following Articles of War shall be read and explained to him, (the recruit) viz. the 2d, 3d, 4th and 5th Articles of the 2d Section; the 1st, 3d and 4th Articles of the 5th Section; the 2d and 3d Articles of the 10th Section; and the 1st, 2d, 6th, 13th, 16th and 20th Articles of the 11th Section.—At the same time, the following Declaration is to be made to him, and the following Oath administered to him, in the front of the colours of the battalion, according to the tenets of his belief.

Chhuthween babut hookmon se jo nikle the ungrezee fuoj ke ni[illegible] sipahiyon ke [illegible] August kee athween tareekh, sutruh s[illegible] [illegible]e [illegible]nwe sal ungrezee. [illegible]

Hur ek nue sipahee kee isn[illegible]uweesee ke age chahiye ki oos ko sun[illegible]e uo boojhaee jawen ungrezee fuoj kee yeh[illegible]eenen; yuane doosree, teesree, chouthee, o panchween aeenen doosre bab kee; puehlee, tees[illegible] chouthee aeenen panchwen bab kee; doosree o teesree aeenen

duswen bab kee, puehlee, doosree, chhuthween, terhween, solhween, beesween aueen egarwen bab kee. Tis pur bhee pultun ke nishan ke samne chahiye ki oosko age ka shurt namu zahir kiya jawe, uor age kee qusm oose khilaee jawe oos ke deen o dhurum ke iutiqad ke moowafiq.

Declaration.—" In time of peace, after having served three years, on making application for your discharge, through the commanding officer of your company, it will be granted to you, in two months from the date of your application, provided it will not cause the vacancies in your company to exceed ten, in which case you must remain until that objection be removed; but in time of war, you have no claim to a discharge, but must remain, and do your duty, until the necessity of retaining you in the service shall cease."

Shurtnamu.—sooluh ke wuqt teen burus kee khidmut kurne ke buud, nokree se juwab mangne pur, upnee *company* ke surdar kee muurifut, toomharee durkhwast se do muheene ke beech men toomko milega: is shurt se, ki toomharee *company* men dus admee se ziyadu kum nu hon; nuheen to, toom ko ruhna hoga, jubtuk yihee

rooka,o jata nu ruhe; pur lura,ee ke wuqt toomhara koochh duuwa nuheen hue burturfee ka, bulki toom ko khwah mu khwah ruhna hoga, upnee khidmut par, jublug toom ko nokree men rukhne kee gharuz muoqoof nu ho.

Oath.—"I, A. B. inhabitant of village Pergunnah Subah son of do swear, that I will never forsake or abandon my colours, that I will march wherever I am directed, whether within or beyond the Company's territories; that I will implicitly obey all the orders of my commanders, and in every thing behave myself as becomes a good soldier, and faithful servant of the Company, and failing in any part of my duty as such, I will submit to the penalties described in the Articles of War, which have been read to me."

Lushkuree qusum nama.—Muen fulane ruhne wala bustee fulane ka, Purgune fulane ka, soobu fulane ka, beta fulane ka, qusum khata hoon, ki muen hurgiz upne nishan ko nuheen chhorja,oonga, o kooch bhee karoonga jahan kuheen ka hookm pa,oon, ya Company ke moolk bhur ho, ya bahur, o upne surdaron ke sub

hookm tun o mun se manoonga, or hur ek bat men, upne tu,een nibahoonga, juesa bhule sipahee, uor Company ke wufadar nuokur ko plahe; uo wuesahee hoke jo kisoo thoreesee upnee khidmut men qoosoor kuroon, tuo muen qubool kuroonga suza,en jo likhee hoo,ee huen a,een lushkuree men uor mere roobaroo purhee gu,een huen.

In the passage to India, as the subsequent Collection, however imperfect, may prove highly useful to the Hindoostanee scholar, it is here at his service, under the title of—

A Naval Vocabulary, English and Hindoostanee.

It must be well known to every person, that in the high state of perfection to which naval tactics have been brought among Europeans, and the very low state in which they have always been among the natives of India, (or I may perhaps say, Asia) we must have a great many different articles, which they knew nothing of when they came into our ships at first. The conclusion I mean to draw from this is, that an immense number of English, Portu-

guese, and other names, are still used for many parts belonging to a ship. Many of these words even are mutilated, sometimes so much as to render it difficult to say whether they be mere corruptions or not. As an example, though *bumba* be a very different sound from *pump*, still I have little doubt of its being the latter word, only sounded ever after, according to the impression it first made on the ears of the natives; because *b* and *p* are not only congenial consonants, but the Indians are fond of affixing the final *a* to many words corrupted and adopted from other tongues. That mumbu signifies a spring, fountain, or gush of water, in Arabic, the Compiler will allow, without in the least invalidating thereby his own conjecture. Another remark worthy of attention is, there are many parts of a ship which a British officer seldom, perhaps never, has occasion to speak of to a native of India, hence there are no Hindoostanee names used for such parts. This last intimation was necessary to prevent the Compiler from being blamed for leaving out the names of many, otherwise essential, parts of a ship.

He claims very little merit to himself, but cannot forbear mentioning, although unauthe-

rized to do this, how much he is indebted to Captain William Ramsay, of the Country Service, who was so kind as to give him verbally, not only the English part of this Vocabulary, but also the Hindoostanee, pronouncing the whole of the words exactly as he had been accustomed to hear them used in actual practice. Notwithstanding all our care, many of the names must be rather incorrect, from the impossibility of learning, with sufficient precision, any language by the ear alone; but I am confident, from the experience of Captain Ramsay, that any person, pronouncing the words as they are here spelt, cannot fail to make his hearers understand him. He, of course, must not expect this desirable consequence, until he knows the key to the orthography.

It was the intention of the Editor of the present Work, to insert it in his East Indian Guide, had the papers reached him in sufficient time for that purpose. To the friend from whom he at last received them, the British Indian naval world are indebted for the present Vocabulary, which has long been one desideratum among the many sea-faring people of all nations who frequent India. They will not only find these pages highly useful from port

to port in that country, but also when necessity forces mariners, in distant voyages, to avail themselves of the peoples services from that part of the world, no man can doubt of this small work producing the most beneficial consequences. At all events, it may serve as the foundation of something much more useful, in this hitherto neglected department of the Indian tongue. The few phrases which have been given, will be no bad specimen of the rest which are still wanted to render the Work a complete guide at sea, as well as on shore, wherever the Hindoostanee language may be concerned in the safety of vessels and their navigators.

Sir Home Popham was some years ago at the trouble of compiling a naval vocabulary for the use of the fleet under his command in those seas; we cannot therefore well despair of seeing some valuable work yet published, expressly upon the subject in question. Though no body will dispute that the language of Indian sailors is at best a medley or jargon, still any man may assert, that bad as it is, and nothing can well be worse, it is nevertheless better than no [illegible] at all. When we recollect, that all sciences must be rude and crude in their first outset,

we shall not too severely censure this Vocabulary. Besides, if the lives of people depend on prompt orders, it signifies very little how barbarous and ungrammatical the language of such instructions may be. Indeed we have a very popular lesson in our own speech, in matters of this kind, in the story of "Extinguish that nocturnal illumination aloft." "No such rope, an please your honour, in the whole top." "Douce the glim, Jack!" "Aye, aye, Sir." After these few preliminary observations, we shall leave the praise-worthy Compiler to speak for his self.

A.

Aback	Baksee.
Abaft,	Peechhil.
Able-bodied,	Bhula bhaee.
Aboard-ship,	Juhaz pur.
——— main-tack,	Bordoo bura moora.
About,	Pher, pherke, ghoomke.
Aburton,	Ara.
Acorn,	Kalsur kee topee.
Adrift,	Chhoota.
Afore,	Agil.
Aft,	Peechhil.
After,	Peechhil ka.

Aground,	Chheeta, laga, sookhe pur churha.
Ahead,	Agil.
A-lee,	Bordoo.
Allowance,	Resum, from *ration.*
Aloft,	oopur, dol pur.
Along-side,	Bordoo men, bhirke.
——— shore,	Kinare kinare.
——— lying,	Kurwut hoke.
Aloof,	Door, tufawut.
Amain,	Ek dum, sub milke.
Amid ships,	Beecha beech, beech men.
Ammin (for the lead)	Proom kee churbee.
Anchor,	Lungur.
——— shank,	—— kee dundee.
——— eye,	—— ke aril
——— ring,	—— ka [illegible]
——— nut,	—— ka kan.
——— crown,	—— ka nok.
——— stock,	—— ka dang.
——— bill,	—— ke soopre ka nok
——— sheet,	*Sheet* lungur.
——— best bower,	Bura lungur.
——— small bower,	Chhota lungur.
——— kedge,	*Kedge* lungur.
——— stream,	Stream lungur.

Anchor, to cast,	Lungur-dalna *or* chhor[illegible].
——— at,	——— pur.
——— comes home, ——— drags,	——— kusar kurta.
——— is foul,	——— men bolta. pura hue.
——— a-trip,	——— ootha.
——— an end,	——— khura.
Anchorage,	——— baree *or* lungur kurne kee juguh.
A-peek.	Peek.
Astern,	Peechhil.
Ashore,	Kinare.
Athwart-house,	Samne ara pura.
Avast,	Bus. *

* In my passage home I commenced a regular vocabulary myself, and would have finished it completely, had not the requisite application and study menaced my constitution with a relapse to the very complaint in my head that drove me from India. This unpleasant sensation, during the voyage, deterred me from prosecuting the work farther than a few of the first letters, which have all been lost since, but the first, or A, above, and even it on board is capable of still greater extension, and that improvement which cannot be obtained on shore. A task of this nature may yet serve to beguile the tedium of a long passage, and furnish the nautical world with a work of great utility, something on the plan of the

Awning,	Chhuturee.

B.

Backstay, (breast)	Pet fruedee.
(after)	Peechhil fruedee.
Ballast,	Neelum.
Belaying pin,	Folit.
Bell,	Ghuree.
Bentick shrouds,	Falta arvil.
Between decks,	Tootuk ke beech.
Bill boards, *	
To broach to	Phir-jana.
Bight,	Goobba.
To bale,	Panee-nikalna.
Bends,	Kumur bund.
Birth,	Juguh, mukan.
Barnacle,	Kal[illegible] k[illegible]
Boarding-netting,	Bo[illegible] kee
Bay,	Ghop[illegible]

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only part to which I was capable of devoting my time and attention, now published in the expectation of thereby stimulating some other person fairly to finish what I had just begun, when bad health arrested my career in the outset.

* Those which have no Hindoostanee, occur here in Italics, to show they are used by the natives, as it would be unnecessary to repeat the same word. These and other blanks every person can fill up, when he finds better expressions than the mere English for them.

Beacon,	Buota.
To Bilge,	ṭooṭna, toṛna.
To belay,	Bandḥna.
Bank or shoal,	Chuṛ, khurabu.
To break bulk,	Kḥan kḥolna.
Binnacle,	
——— lamps,	Sheeshee.
Bitts,	
—— stopper,	Bit ka boorsa.
Block,	Koopee.
—— shelve,	Koopee ka rada.
—— pin,	Koopee kee chabee.
Boat,	Muchwar.
—— long,	Buṛa muchwar.
—— *hook,*	
Boatswain, &c.	Surhung, tunḍel.
Bobstay,	
Bolt,	
Boom,	
Bowline,	
——— *cringle,*	
——— bridle,	Bowline ka mat.
Bow,	Agil.
Bowsprit,	Subdura.
——— cap,	——— ka took.
——— shrouds,	——— labran.
——— gammoning,	Boee bandḥ.

Brace,	
Brail,	Stringee.
Broken backed,	Kumree.
Break-water,	Pooshtu.
Bucket,	Baltee.
Bull's eye,	Lada.
Bunt,	
Buntline,	
Buoy,	

C.

Cabin,	Kumra.
Cable,	Umar.
——— sheet,	*Sheet* umar.
——— best bower,	Bura umar.
——— stream,	*Stream* umar.
——— bits,	Umar ka *bit.*
Camboose,	Chooldan.
Canvas,	Seer ka kupra (*lit. sail's cloth.*)
Carpenter,	Mistree, sootar.
———'s mate,	——— ka *mate.*
Cap,	Took.
Cape,	Sees, tek.
Cargo,	Bhurtee.
Carronade,	Tumboora top.
Capstern,	Dundā.
——— bar,	——— ka bar.

Capstern pall,	Duor ka *pall*.
Cat block,	*Cat* koopee.
Cat block *fall*,	——— ka *fall*.
——— harpings,	Arvil.
——— head,	*Cat*.
——— stopper,	— ka boorsa.
——— *hook*,	
Caulker,	Kalputee.
Caulking mallet,	——— ka moogra.
——— iron,	——— ka loha.
Chain board,	Mez *or* Mej.
——— plate,	——— ka loha *or* putta.
Charnel,	Mej.
Chissel,	
Cleet,	
Clew,	Koonya.
Clewgarnet,	Stringee.
Clewline,	Stringee.
Coil, (of rope, &c.)	Sankla.
Coir, (ditto)	
Compass,	
Cooking place or galley,	Choolan, v. *camboose* [and *galley*.
——— kettle,	Bura handee.
Coop, (*for stock*)	Moorghee ka kapera.
Colours,	Nishan.
Creeper,	Chhota grapline, v. *grapline*.

Cross-jack, Shag-seer.
Cross-trees, Koorsee.
Crow,

D.

Davit,
Deadeye, Mutam.
Deep sea lead, Bura proom, v. *hand lead*.
——— line, ——— kee russee.
Deck, Tootuk.
—— Orlop, Neeche ka tootuk.
—— Gun, Beech ka tootuk.
Dog-stopper, Agil ka boorsa.
Dolphin-striker,
Downhall, ootara.
Driver, Goosee.
——— boom, ——— *boom*.
Dock, Godee.

E.

Earing, Mutwur.
Ensign, Nishan, v. *colours*.
Eye-bolt,
Eye-let-hole,

F.

Fall,
Fidd,
Fish-fall,
—— *hook*,

Fish-pendant,	*Fish* ka mat.
Foot-brails,	Neeche ka stringee.
Fore (*mast*, &c.)	Trinkut.
Foreward	Agil.
Funnel,	

G.

Gaff,	Goosee purwan.
— top sail,	——— gavee.
Galley,	Chooldan.
Gasket,	
Glass,	Sheeshee, v. *log*, *half-hour glass*.
Grapline,	Bura *grapline*, v. *creeper*.
Grapnel,	
Gun-room,	*Gunner* khanu.
Gunwale,	
Guy,	

H.

Half-hour glass,	Ek ghuree kee sheeshee.
Haulyards,	Hunjes.
Hammer,	Martel.
Hammock,	Joolee.
——— stauncheon,	——— ka *staunchem*.
——— netting,	——— kee jalee.
Hand-lead,	Hath ka *or* chhota proom.
——— line,	Chhota proom kee russee.
——— pump,	Chhota bumba.

Handpike,	
Hanks,	Kura.
Hatchet,	Kralee.
Hatch-bar,	Falka ka loha.
Hatchway,	Falka.
Hawser,	
Hawse-hole,	
Heart,	Mutam.
Helm,	Sookkan, putwar.
——'s *man,*	Sookkanee, *a seacunnie!*
Hold,	Khanu, khan.
Hook,	
Horse,	*or* Thana.
Hose,	Kebee.

J.

Jack,	
Jeer,	
Jib,	

K.

Keel,	Ural.
Kelson,	Falta ural.
Kentledge,	
Knee,	Kurva.
Knight-head,	Moot.

L.

Landyards,	Goola.
Larboard,	Duwa.

Leasling,	Seezador.
Lee-side,	Barugee ṭuruf.
Lift,	Muntel.
Log,	Top.
—— line,	—— kee russee.
—— reel,	—— kee churkhee.
—— glass,	—— kee sheeshee.
Lower,	Neeche.
Lower trussel trees,	Kœrsee.

M.

Magazine,	Baroot khanu.
Main (as mast, &c.)	Buṛa. *
Mallet,	Moogra.
—— serving,	Fral ka moogra.
Man-rope,	Boordoo kee russee.
Marlin-spike,	Pasad.
Mast,	Dol.
—— top,	Kavee dol.
—— top-gallant,	Subur dol.
—— royal,	Tubur dol.
Mast-stopper,	Dol ka boorsa.
Middle-stay-sail,	Falta suvo,ee.
Mizen,	Kulmee.

* By placing the native words for mast, sail, stay, &c. &c. after fore or mizen, in this way, many compound words may be left entirely to the reader's own ingenuity.

Mizen vangs,	Turnal.
——— peak,	Kulmee peeka.

N.

Netting,	Jalee.

O.

Oakum is called *stop*, but mangled to	Estop.
Oar,	Hesa.

P.

Pasline,	
Peak-brails,	Pulung.
Pendant,	Lumba maee.
Pirate,	Dukuet.
Pinnace,	
Pitch,	Damur.
Point,	*Reef* ka sooee.
Port,	Khirkee.
Pump,	Bumba.
——— stauncheon,	——— ka *stauncheon*.
——— bolt,	——— ka keble.
——— brake,	——— ka lath.
——— spear,	——— ka lumba jooj.
——— box,	——— ka chhota jooj.
——— leather,	——— ka chumra.
——— tacks,	——— ka preg.
——— hook,	——— ka *hook*.
——— sounding-rod,	——— ka seekh.

Pump hose,	Bumba ka kebee.
Puttock shrouds,	Puttock labran.
——— plates,	——— kalloha.

R.

Rail,	
Ratline,	Eesket.
Reef-band,	
——— cringle,	[*robin.*
——— point,	Mutwur kee seekee, v.
Ridge-rope,	
Rigging,	Labran, v. *shrouds.*
Ring-bolt,	Khura.
Ring-rope,	
Robin,	Mutwur kee seekee.
Rope yarn,	
Royal,	Tubur.
Rudder,	Sookkan, v. *helm.*
——— pendants,	——— ka mat.

S.

Sail, corrupted to	Seer.
—— fore,	Trinkut.
—— main,	Bura seer.
—— mizen,	Kulmee.
—— top,	Gavee.
—— top-gallant,	Subur.
——— royal,	Tubur.
—— sky-scraper,	Bubur.

Sailors plates (*for eating off*)	Toopra.
Scupper-hole,	Burnul.
Scuttle,	Chhor khirkee.
Service,	Fral.
Shank painter chain,	Zunjeer bosu.
Sheet,	Duman.
Side-rope,	Boordoo kee russee.
Shrouds,	Labran, v. *rigging*.
Slabline,	Pulung.
Slings,	
Snatch-block,	Gul kuta koopee.
Spring, (*stay*, &c.)	Falta (suvo,ee).
Sprit-sail,	Subdura, v. *bowsprit*
Spunyarn,	
Standards, &c.	Kurva.
Starboard,	Jimnee.
Stay, (*the rope*)	Tie.
Stay, (*the sail*)	Suvo,ee, *or* suva,ee.
Stay-tackle,	Suva,ee ka eree.
Stopper-bolt,	Boorse ka loha.
Studding-sail,	Dustur.
——————lower, &c.	Neeche dustur, &c.

T.

Tack,	Mora.
Tackle,	Eree.
Truck,	topee.

Truck fore,	Trunkut-eree.
——— yard,	Purwan ka eree.
——— stay,	Suvaee ka eree.
——— block,	Eree ka koopee.
——— pendant,	—— ka mat.
Taffrail,	
Tail block,	Sat wala koopee.
Tar,	
Thimble,	
Throat-brails,	Gulle kee stringee.
Tie,	
Tiller,	Sookkan ka lath *or* bukra.
—— rope,	——— kee russee.
—— wheel,	——— kee churkhee.
Timber-head,	Moot.
Top,	Panjra (perhaps pinjra, as it is something like a cage).
Top-maul,	
Top-rope,	
Tow-boat,	
Tow-line,	
Trusses,	Sar.
fall,	— ka *fall.*
Try-sail,	Goosee (and I believe) kulmee.
Twine,	Sootlee.

V.

Vessel,	Juhaz.

W.

Waist-cloth,	Boordoo ka purdu.
Wales,	Kumurmund.
Water-cask,	Panee ka pipe (misnamed *peep*).
—— hose,	Kebee.
—— scoop,	*Scoop* (mistermed *koop*).
Weather-side,	Bapur turuf.
Windlass,	Duor, v. *capstern.*
Windsail,	

Y.

Yard,	Purwan.*
—— arm,	——— ka lash.

The following are a few necessary words of command in working a ship, without any regard to their order, as every sailor understands that perfectly well.

Ready about,	Tueyar ja,ega ja,ega.
Helm's a lee,	Gos bordoo.
Main-sail haul,	Phira bura seer.

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* By placing the words for main, fore, mizen, main-top, &c. &c. all the yards will be found, which it would have been superfluous to insert here.

Haul forward,	Phiṛa o agil.
Haul aboard the fore-tack,	Tan neeche trinkut mora.
Brace up and haul aft,	Lag* *brace*, tan ḍuman.
Haul the main top bowline,	Tan agil buṛa gavee *bowline*.
Haul aft the fore sheet,	Tan peechḥil tṛinkut ḍuman.
Hoist the jib,	Hoonkar *jib*.
Back the main top sail,	Booksee † buṛa gavee.
Fill the main top sail,	Bḥur buṛa gavee.
Square the yards,	Purwan yuham burabur.
Flat in foreward,	Haleloo agil.
Let go the top sail haul-yards,	Chḥoṛdoo gavee hunjes.
Clew up the main-sail,	Stringee buṛa seer.
Let go the top-gallant braces,	Chḥoṛdo subur *brace*.
Furl the mizen top sail,	Banḍḥ kulmee gavee.
Reef the fore top sail,	*Reef* banḍḥ trinkut gavee.

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* I am apt to think, this should be lug or luga, from lugana, and meaning that people should fix upon the braces; however, this is mere conjecture.

† This word (booksee) may be from our own word *back*.

Let go the anchor,	Chhordo lungur.
Heave, or hoist,	Anesh.
Hoist away,	Hoonkar.
Moor under fours,	Char lungur kuro.
Lower,	Aniyo.
Avast,	Hoho.
Belay,	Bandh.
Heave the lead,	Proom dal.
——— log,	Top dal.
Our ship does not answer the helm,	Humara juhaz sookkan ko nuheen manta.

The following Officers Names could not with propriety come into the body of the Vocabulary.

Ship's owner,	Juhaz ka malik.
Captain, and if a Native,	Na-khooda.
Pilot,	Urkatee.*
Mate,	Malum.
Boatswain,	
Purser,	
Steward,	

* It is supposed they got this name from the only pilots, formerly, in this part of the world, being in the service of the Nuwwab of Urkat (Arcot) which, I think, seems very probable.

The foregoing sheets of this useful Work were kept in type for several months, in the fruitless hope of receiving some little assistance from the seafaring gentlemen in India, among whom the Editor distributed a number of copies for correction and enlagement. Want of leisure, or a dread of appearing in print, has probably been the cause of failure on this occasion, among those who were invited to aid the undertaking. Now that it is before the Public, we may be more fortunate, by the time a second edition is called for, and every intermediate communication will be printed, with or without acknowledgment, as the parties concerned may desire. The orders which appeared most essential in a work of this kind, were such as might tend, when promptly obeyed, to save the lives of people who fall overboard, or to prevent the loss of a vessel and crew, perhaps, in particular emergencies. I could not with propriety venture to give these in the grammatical language of Hindoostan, lest men long accustomed to a corrupt dialect might not instantly comprehend what may be communicated in that way, by people still more ignorant of the language than those they

address, amidst dangers which admit of no delay. Were a Lushkuree (*Lascar*) in a dark night to say, Muen muoje ko nuzdeek phootte soonta hoon, *I hear the breakers not far off*, a vessel might be upon the rocks, merely because the officer did not understand the poor fellow's *lingo*, time enough to put about and preserve the lives and ship under his charge from instant destruction. Dead men tell no tales; if they could, we would probably learn, that many fatal accidents, by sea and land, originated in ignorance of the popular speech of India, which is every day becoming more important to those at all connected with the British interests in that part of the Empire. In this point of view, I cannot help recommending the completion of a Naval Vocabulary to the serious attention of good Orientalists, either on the passage from or to the East Indies, as they only can then accomplish so desireable a Work.

Before we close this Volume, it is my wish fairly to try the learner's real progress in the syntax and etymology of the Hindoostanee; for, without some share of etymological acumen, and no small adroitness in the application

of general principles in grammar to any one language, he never can become a great proficient in Oriental tongues. That no excuse for ignorance may now remain, it seems just, before we proceed to the intended ordeal, that I should indulge the reader with the following digression.

The derivation and composition of words in this language cannot well be very difficult to those who have studied the significant particles and words, from page 62 to 103, in the beginning of the present Work; I shall nevertheless resume the subject here, that as little as possible of this momentous portion of the Hindoostanee may be omitted by me or neglected by the diligent student. Much will depend on the interchangeable letters being well recollected, with a facility of accounting for the suppression or addition of certain letters, either to prevent a disagreeable hiatus or monotonous repetition, of which instances* in abundance have been produced, when treating of the Orthoepigraphical Hindee-Roman Alphabet.

* Ee is the most common final significant particle, and applicable to so great a variety of meanings, often contradictory in themselves,

that practice alone can enable the scholar to handle it with much dexterity in the ninety-nine instances of a hundred, where it occurs etymologically in this tongue. *Be*-eeman, faith-*less*, *u*dhurmee, *dis*honest; be-eemanee, faithless-*ness*, *u*dhurm, *dis*honesty,—is one proof of a thousand, being in fact an inconsistency which must pervade every language derived from several such opposite sources as the Hindoostanee, viz. the Sunskrit, Arabic, and Persian.

Tee, nee, gee, o,ee, a,ee, on some occasions, usurp the place of ee: Kum, *deficient*, kum-tee, *deficiency*, chand-nee, moon-*light*, lachar-gee, helpless-*ness*, nek-o,ee, good-*ness*, udhik-a,ee, over-*plus*, gurm-a,ee, *heat*, toorsh-a,ee, sour-*ness*, *acid fruits*, &c.

Gee is the ordinary adjunct of Persian participles in du, or adjectives in u, nu: Zindugee, *life*, *living*, murdanu-gee, manli-*ness*, and in some words it is applied adjectively, whence khan-gee, *domestic*, pesh-gee, money *advanced*. Lest the reader might still miscall this particle as jee, let him now learn that deewan-gee, from deewanu, *mad*, signifies mad-*ness*, while deewan-jee, denotes a respectful address to a factor, steward, &c. equivalent to our *Master Factor!* &c.

Anu, applies to *adjectives*, *places*, and *things*; murd-anu, man*ly*, or the men's *apartments*, dust-anu, *gloves*, or hand-*covering*, ungoosht-anu, a finger-*ring*, tulub-anu, dun*age*, muh-eenu, *a month*, moon-*course*. Consult page 95.

U seems to bring khan-u, *a house*, *domus*, from khan, *dominus*, *a lord*,—pesh-u, *a trade*, from pesh, *before*,—and hurkar-u, *a messenger*, &c. from hurkar, *every business*; but, on the whole, little can be added on this head to pages 64, 65, &c.

The imperative plural of many causal verbs is used as an abstract noun; thus, buna,o, *management*, duba,o, *influence*, churha,o, *ascent*, mila,o, *concord*, bika,o, *sale*, muna,o, *persuasion*, from bunna, *to do, be made*, &c. bunana, *to make*, *manage*, dubna, *to be squeezed*, dubana, *to squeeze*, *press down*, churhna, *to climb*, churhana, *to raise*, *mount*, milna, *to meet*, milana, *to conciliate*, *join*, *unite*, manna, *to mind*, munana, *to advise*, &c.

Buchu, may now and then be met with for chu, &c. of page 89, chuh-buchu, *a trough*, &c. from chah, *a well*, Mooghul-buchu, or Moogh-buchu, a young Mooghul.

The old infinitives which terminated in un or wun, are still used as verbal nouns: Julun, *heat* or *burning*, dhowun, *washing*, kuturun, *pa-*

ring, munjun, *scouring*, or *tooth-powder;* so are the ancient present tenses, lugut, *expence*, burhut, *increase*, &c.

Wa, a, woo, ya, &c. are diminutives, &c. in murd-wa, *a mannikin*, Peera, Peerwa or Pirwooa, for Peerun of page 82, and yaroo, from yar, *friend*, khet-iya, *a little field*, bhoom-iya, *a landlord*, mukhun-iya, *a butter man*.

Loo, ora, eroo, iyara, ora, are mere deviations of wal, war, in page 96: Punkh-eroo, *a feather'd animal* or *fowl*, jhugra-loo, *a wrangler*, dunt-aloo, *a biter*, oo-loo, *an owl*, from its cry, oo oo, *i. e.* the oo oo wala, or *howlet*, ghus-iyara, a grass-*cutter*, bhutiyara, *a cook*, hunsora, *a laugher*, lurkora, lurkoree, *a parent*, &c.

In khul-ree, *the foreskin*, pug-ree, *a turban*, dum-ree, *half a farthing*, guth-ree, mot-ree, *a bundle*, ree marks them as diminutives of khal, *skin*, pug, *a large turban*, dam, *a piece of money*, ganth, and mot, *a bale*.

Uwul, implies frequency or excess of any action: Lur-uwul, *mutual blows*, pil-uwul, copious and social potation, khel-uwul, *romping*, &c.

A, applies to weights, numbers, &c. so,— udh sera, ek sera, doo sera, by which they weigh things of half a ser, equivalent to our pound, as the ser is nearly two of our pounds,

sometimes more. Ekka, *the ace*, doo͵a, *the deuce*, &c. Hațh, *the hand*, sur, *the head*, moon̦h, *the face, mouth*, ankh̦, *the eye*, &c. thus express *handed*, huțha, *headed*, sura, *faced*, moonha, unkh̦a, *eyed*, applicable to a great many words in this way. See page 63, &c.

Wala, besides its meaning formerly noticed, expresses both the present and future participle: Jane wala, *a man going*, jane walee, *a woman going*, bh̦agne wala, *fugiens, fugiturus*, bh̦agne walee, *fugitura*. It also means *able*, in words like kh̦ane walee rotee, *eatable* bread, likh̦ne walee bat, a speech *proper*, or *fit to be written*. Kuonsee gh̦oree la͵oon̦, *which of the mares shall I bring?* kalee walee la͵o, bring the black one.

Ala, and war, are local particles in sew-ala, *the temple of* Jupiter, hur̦war, a burial *place*. The last, as war or bar, denotes *a day*, as in page 207.

Ar and r, are evident in chum-ar, *a currier*, sona-r, *a goldsmith*, loha-r, *an iron smith*, lon-ar, a salt *pit*, deed-ar, *sight, vision*, gooft-ar, *speech*, from cham, *hide*, sona, *gold*, loha, *iron*, lon, *salt*, &c.

Uet, ueta, ueța: d̦ukuet, *a robber*, bh̦uluet, *a spearman*, kur̦kuet, *a bard*, chur̦hueta, *a rider*,

bughueta, *a young tiger*,—respectively from daka, *robbery*, bhala, *a spear*, kurka, *a war song*, churhna, *to mount* or *ride*, bagh, *a tiger*.

Ukur, wukur, a particle of agency in the following examples: kood-ukur, *a leaper*, peewukur, *a drunkard*.

Ban, mihr-ban, *friendly*, &c. from mihr, *friendship*, bad-ban, a wind-*catcher*, or sail, deed-ban, the sight of a gun.

Dost, *friend*, and dooshmun, *foe*, are thus used; wu..un dost, *a patriot*, zun dost, *fond of women*, zun dooshmun, *averse to women*,—resembling our words *philo* and *anti*, in composition.

Yab, and ran, *obtaining*, *found*; whence kumyab, *scarce*, kam-yab, or -ran, obtaining one's wishes, *fortunate*.

Goozar, *rendering*, shookr-goozar, *grateful*, mal-goozar, *paying taxes*.

Goostur, *distributing*, udl-goostur, *administering justice*.

Shikun, *breaking*, uhd-shikun, *breaking a promise*.

Bar, *shedding*, &c. ushk-bar, *shedding tears*, ghur-bar, *household*, dur-bar, *levee*, *court*, guranbar, heavy *laden*.

Put, suena-put, commander of an army.

Dookhtu, *pierced, stitched,* jigur-dookhtu, heart-*pierced,* chushm-dookhtu, hood-*winked.*

Rus, rusan, jooz-rus, *penetrating, parsimonious,* fuez-rusan, *generous.*

Pizeer, *affecting, able,* &c. dil-pizeer, *touching the heart,* turbiyut-pizeer, *tractable,* murummut-pizeer, *repair-able.*

Mal, *trodden, beat down,* &c. pa,e-mal, *ruined,* roo-mal, dust-mal, *a handkerchief, towel,* &c.

Bundee, jumuu-bundee, a rent-*roll,* zuban-bundee, *an affidavit,* danu-bundee, *an appraisement* of grain.

The adjunctive and prepositive form of composition may even give an opposite meaning to the compounds, as sal-khoord, *stricken* in years, khoord-sal, *of tender* years.

Roo, rookh, *face,* &c. puree-roo, fairy-*faced,* gool-rookh, *rose-cheeked.*

Ha, at, gan, an, jat, present themselves as Persian plural signs in the Hindoostanee: bar-ha, *times,* murdan, *men,* buch-gan, *children,* bagh-at, *gardens,* zilu-jat, *provinces.*

Kuha kuhee, *altercation,* mara maree, *mutual blows,* is a form occasionally thus used.

Many verbs are formed by adding na or ana to adjectives or nouns, whence mota, *fat,* motana, *to fatten,* kulee, *a bud,* kuliyana, *to bud,*

unglee, *the finger*, ungliyana, *to finger*, hura, *green*, huriyana, *to grow green*, kuchcha, *raw*, *timid*, kuchchiyana, *to flinch*, &c.

Besides the verbs enumerated in page 195, there are several others used in the same way: marna, *to beat*, *strike*, *crack*, *bore*, *try*, &c. with other verbs, it means *to fill*, moot-marna, *to bepiss*, bhur-marna, *to bedaub*.

Muchna, muchana, oothna, oothana, *to rise*, *raise*, *excite*, &c.; ghool-muchana, *to kick up a dust*, *make a noise*.

Bandhna, *to form*, *invent*.

Dourana, *to exert*, &c. to which a great many others may be added, with meanings obvious enough from their own signification, in the Vocabularly.

Some causals are formed, by la or al instead of a: khana, *to eat*, khilana, *to feed*, peena, *to drink*, pilana, *to cause drink*, buethna, *to sit*, buethalna, *to set*, dena, *to give*, dilana, *to cause give*.

Bikna, *to be sold*, has bechna, *to sell*, chhootna, *to get loose*, chhorna, *to let loose*, and phutna, *to crack*, has pharna, *to burst*, *tear*, &c.; but such irregulars are comparatively very few, and all the others are readily discriminated and acquired from practice.

A reduplication of the neuter or active preterite, with the causal, denotes any thing ready done, as buna bunaya, *ready made*, seekha sikhaya, *ready taught*, pukka pukkaya, *ready cooked*.

A few infinitives spring, as Hindoostanee verbs, regularly from the Arabic or Persian; they are chiefly the following, and subject to the same formation as other verbs in the causal.

Azmana, *to try.**	Khuruchna, *to expend.*
Buhusna, *to argue.*	Kufunana, *to shroud.*
Budulna, *to change.*	Luruzna, *to shake.*

* Several of these may be arranged under the classes they appertain to, being so far assimilated with the rest, as to possess their various neuter, active, and causal forms. Besides these in the text, there are some others, in which the coincidence with the Persian verbs is very great; kurna, kurdun, *to do*, churna, chureedun, *to graze*, tupna, tupeedun, *to heat*, or *grow hot*, mulna, maleedun, *to rub*, murna, moordun, *to die*, dena, dadun, *to give*,—all of which probably spring from the same origin with the Sunskrit, as the list might be easily increased, had we leisure to select more.

Bukhshna, *to grant.*
Daghna, *to mark.*
Dumna, *to spring.*
Dufunana, *to bury.*
Furmana, *to order.*
Furrana, *to snort.*
Goozurna, *to pass.*
Gurdanna, *to inflect.*
Khumna, *to bend.*
Khureedna, *to purchase.*
Khurkhurana, *to snore.*
Khurashna, *to scrape.*
Khuradna, *to polish.*
Nuwazna, *to present, to offer.*
Nuẓuranna, *to give.*
Quboolna, *to agree.*
Qurẓna, *to borrow.*
Runjana, *to vex.*
Rungna, *to colour.*
Tuḥṣeelna, *to collect.*
Turashna, *to pare.*
Ungezna, *to bear.*
Wurghulanna, *to wheedle.*
Ẓidna, *to wrangle.*

An extensive class of attributes results from the junction of adjectives (participles included) and nouns, or adjectives with adjectives; as another also does from two nouns repeated or conjoined, thus:

Kooshadu-dil, open-*hearted.*
Shikustu-khatir, Mun-muleen, } broken-*hearted,* &c.
Zur-must, Dḥun-mudḥee, } *purse*-proud, &c.
Tihee-dust, Chḥoochḥa-hatḥ, } empty-*handed,* &c.

Tun-dooroost, healthy, well.

Kul-jeebha, } foul-*mouthed.*
Siyah-kam, }

Pust-boolund, }
Nusheb-furaz, } rough, rugged, uneven, &c.
Ooncha-neecha, }

Bhula-chunga, } sound, safe and sound.
suheeh-salim, }

Doobla-putla, slender.

Mota-tazu, plump.

Door-duraz, distant.

Chuora-chukla, spacious.

Khurab-khustu, ruined.

oolta-poolta, } topsy-turvy.
Zer-zubur, }

Gao-doom, taper, sloping, *a cow tail.*

Moonh-zor, } headstrong, hard-*mouthed,* unruly, obstinate, &c.
Seenu-zor, }

Ahoo-chushm, } fawn-*eyed,* timorous, bashful, &c.
Mirg-nuen, }

Goolab-chushm, meek-*eyed,* &c.

Mahee-poosht, convex, *fish-backed.*

Sug-sifut, *curr*ish.

Bun-manoos, savage.

Murd-mizaj, *man*ly.

Poombu-duhn, mealy-*mouthed.*

Nouns of reciprocation, &c. are formed in this manner:

Kuha-kuhee, *altercation.*
Chooma-chaṭee, *dalliance.*
Mara-maree, *scuffle.*
Dekẖa-dekẖee, *emulation.*
Duoṛa duoṛee, *hurry, flurry.*
Mookka mookkee, } *fisty cuffs.*
Gẖoosum ghoosa, }
Bat cheet, } *chit chat,*
Gooft o goo; } *conversation,*
Qeel o qal, } *tittle tattle.*
Gup shup, }
Galee giluoj, *a brawl.*
Ghool ghupara, } *uproar, hubbub, noise,*
Shor shur, } *hurly-burly.*
Dẖoom dẖam, }
Peech-panee, *wish-wash.*
Saz baz, }
Cheez-bust, }
Kul kanṭa, } *furniture, baggage, gear.*
Deru ḍunḍa, }
ṭunṭ gẖunṭ, }
Ugur bugur, } *stuff, trash, trumpery.*
Bula,e booghma, }

Ghur bar, }
Khan o man, } *family, household.*
Mukur-chukur, *deceit.*
Khoord-boord, *embezzlement.*
Jhooth mooth, *a lie, fiction.*
Pech pach, *evasion.*
Heelu-huwalu, }
tal mutol, } *prevarication.*

and generally by a kind of alliteration that seems quite congenial with a Hindoostanee ear, there being few motions or accidents connected with sound, hurry, &c. which are not accurately discriminated by a large class of imitative verbs for this purpose that may properly be styled reiterative; whence jhun jhun, *jingle;* thun thun, *clink;* bhin bhin, *buzzing;* sun sun, *simmering;* phoos phoos, *whispering;* khul khul, *undulation;* kilbil, *a peristaltic motion;* dhuk dhuk, *palpitation:* Besides these, we often meet with the colloquial repetitions which prove at first so disgusting to strangers, viz. rotee-otee, chhooree-ooree, chuokee-uokee, basun-wasun, rusee-wusee, whose reiterated syllables are not always, in my opinion, wholly useless; on the contrary, they may occasionally possess a very comprehensive meaning; such as *bread,* or any thing

of the kind to eat; a *knife*, or any cutting instrument, wanted in a hurry to cut with; a *chair*, stool, bench, seat; a *plate*, dish, vessel, bason, &c. and rusee-wusee, probably means a rope, cord, string, or in short any thing to tie with, when in great haste. To the foregoing may be added, lurke-purke, lurke-bale, kuchbuch, *the young ones, brats*, &c. with many more, which cannot be enumerated in this work.

Personal and other nouns, over and above those already inserted, are likewise expressed by the present and perfect participles; as the following all spring from infinitives, bukna, *to speak*, dhurna, *to place*, &c.

Bukta, *eloquent*, &c.	Bolta, *the soul.*
Dhurta, *a debtor.*	Lugta, *expence.*
Kurta, *doer.*	Data, *a giver*, &c.
Rumta, *a pilgrim.*	Mungta, *a beggar.*
Khata, *a granary.*	Chuheeta, *darling.*
Chhata, *an umbrella.*	Khoolta, *open*, &c.
Purta, *average.*	Janta, *knowledge.*
Manta, *sway, influence.*	Sookha, *drought.*
Multa, *worn coin.*	Pooja, *worship.*
Phirta, *rejected*, &c.	Ghera, *a circle.*

Many are also the same as the infinitive: rona, *weeping, tearful*, sona, *sleepy*, mootna, *a*

pisser, nuchna, *a dancer*, sikh, *a scholar*, jan, *a conjuror;* especially in composition, burbol, *a boaster*, dil-chul, *brave*, unkhmoond, *inexperienced;* and to this form by adding ee, we have bolee, *speech*, muree, *mortality*, pheree, *a circuit*, khojee, *a searcher*, joree, *a pair*.

For words numerically compounded, consult pages 203, &c. observing that several names of places, &c. are thus formed, viz. chihil-sitoon,* bara duree, puch-muhla, tirpuoliya, tirsoolee, chihil-pa,e, char-pa,e, which are so obvious, that the least attention will make the learner master of this mode of composition.

The following proper names (with many more that cannot be enumerated here) are much used among the Moosulmans:

Buhadoor Ulee, the *Warrior* of Ulee.
Khooda bukhsh, the *Gift* of God.
Ubdoollah, the *Slave* of God.
Ghoolam Moohummud, the *Slave* of Moohummud.
Kulb Husun, the *Dog* of Husun.

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* Forty pillars, a palace at Ghazeepoor, so called, which our countrymen, who attend little to true pronunciation, very easily convert to *Chelsea-tomb!*

Uzeez oollah, *Dear* to God.
Mooueyoon ood deen, *Defender* of the Faith.
Usud Ulee, the *Lion* of Ulee.
Sher Moohummud, the *Tiger* of Moohummud.

And as few names in this language are not derivatives compounded, the Hindoos also have their Krishoon-dueal, Gunesh-das, Ram-singh, &c. though it must be admitted, that the natives of every description are apt to give their children, on particular occasions, the most humiliating appellations, from a superstitious notion, that this will appease, or propitiate an offended diety: Whence—Koorkoot, *sweepings*, Phenkoo, *outcast*, Koela, *charcoal*, Kookur, *dog*, Kale, *blackey*, Chhekuoree, *six cowries*, Chirkit, *dregs*. Some names have their origin in the time or place of the person's birth: thus Mungulee, Boodhoo, Etwaree, Ramzanee, Jungulee, Lushkuree, Muedanee; while others are in fact a kind of titular compellation assumed by or conferred on individuals or particular classes of men; such are—

Mirza, Beg, Agha, Khaja,	Mooghuls, &c.	*sir*, *lord*, *master*.

Meer,	sueyuds.
Shekh,	shekhs.
Khan,	puthans.

Muha raj, Koonwur, Rana,	*prince, highness,* &c.
Moolla, Muoluwee, Pundit,	*doctors,* &c.
Rae, Singh,	rajpoots, and sikhs.
sahib, thakoor, Baboo, Lala, Jee, Ruora, Miyan,	*lord, sir, master, worship,* &c.
Sah, Seth,	*bankers,*
Shah, Gosaeen, Gooroo, Peer, Bhugut, soofee,	*mendicants, monks, teachers, and holy men.*
Pande, Tiwaree, Misur, Dhoobe, &c.	*titles of various classes of Brahmuns.*

Khoodawund, huzrut, ap, junabi alee, qiblui alum, moonee, and some others are used for *worship, highness, saint,* &c. but they are best acquired by practice; yet we must not omit here those conciliatory appellations that are so commonly used in Hindoostan for people in humble stations, since it clearly shows to what lengths the natives carry their flattery and politeness to each other.

Mihtur, *a prince*,	is conferred on	*a sweeper*, (called also hulalkhor) *weaver*, *vintner*, &c.
Khuleefu, *a caliph*,		*a tailor*, *cook*, *shoemaker*, *tradesman*, &c.
Oosta, *a master*,		*a barber*.
Chuodhuree, Muhto, Muhra, } *chief*, *head*,		various people, such as buniyas, *dealers in grain*, koerees, *gardeners* and *bearers*.
Bihishtee,* *divine*,		*a waterman*.

The names of places may in general be traced by attentively considering what I have already said in page 102 on this subject; and the learner will recollect, that besides their founders, the Indians also use the names of the different divinities, prophets, saints, &c. compounded with abad, poor, nugur, &c. formerly enumerated, (and sometimes with ganw, whence Chut-ganw, Bura-ganw, Kuhlganw, more familiarly Chittigong, Buragong, and Colgong). When any occur, without one or other of these particles, they may in general be considered as primitives, or compounds involved in impenetrable obscurity, to those who are not well versed in the Sunskrit language.

* Too often degraded, by bad pronouncers among us, to *beasty!*

A sort of mechanical table of the Arabic forms, most common in the Hindoostanee, may be now submitted to the learner, who will hereafter reap advantages from it, proportioned to the pains he may bestow on the whole of the examples below, as they all apply to the Persian and Arabic languages, both of which he may yet find it his duty and interest to acquire, as well as the Hindoostanee.

There are certain letters termed servile, viz. u h y ee n w oo m t l s, because they alone assist in all the changes and inflexions to which words are subject in Arabic; the rest, including also the serviles, are all found as radicals, or such letters as must always remain in the vocable under discussion, in whatever state it may be found.

To distinguish the serviles in each example, they and their short vowels will appear in Italics, but the intermediate diacritical points, or short vowels of the roots, u i oo, though constantly changing their position, may be generally retained as Roman, since one or other of them must exist in every word, which is not

the case with respect to the serviles, whose relative position and peculiar effect, however, will best appear from inspection.

Fu,ul, *act*, and its branches, fa,il, *agent*, mufool, *object*, &c. are the standard forms in Arabic grammars, but from the equivocal letter u, were so troublesome to the Hindoostanees, that they have for a long time preferred zurb, &c. below, as a much easier model than fu,ul. I have therefore followed their example in this respect, though, in syllabling words, they generally call the first, fa kulimu, the second, uen kulimu, and the third, lam kulimu, from the component letters of fu,ul, viz. fa f, uen u, and lam l, the u being merely a short letter, not counted as a radical, but so essential to the pronunciation of each root, that I have marked those vowels only in Italics, whose appearance depends entirely on the serviles in each, as in zurb*ut*, the t being a mere servile letter, whereas the radicals z r b, will be traced in the remotest branches, *mooz*arib*ut*, &c. In some of the various inflexions, the learner will discover a reduplication of the radical letter, and should recollect this circumstance, along with the different positions of the shorts u i oo, the long a ee oo, and the serviles t m, &c. these being,

in fact, the grand pivots whereon the whole scheme of the Arabic conjugation, declension, &c. hinges, the general mechanism of which will appear perfectly simple and evident in the annexed Hindee-Arabic Prospectus. This tabular view will answer almost every useful purpose of the practical Hindoostanee, Persian, and Turkish scholar, while it will, at the same time, greatly promote the study and knowledge of Arabic, so essential for the profound Orientalist, that it ought, sooner or later, to be acquired by every person who wishes to cut a capital figure in the Moosulman department of Eastern learning.

Hindee-Arabic Mirror, or Prospectus.

ẓurb	These are termed simple trilite-
ẓirb	ral roots, or infinitives, which serve
ẓoorb	as a model for the inflexions of all
ẓurub	such Arabic words, whose active
ẓirub	participles become like *ẓarib*, and
ẓoorub	the passives *muẓroo*b; the local nouns
ẓurib	*muẓ*rub; instrumentals *miẓ*rub; in-
ẓur*a*b	crementals *uẓ*rub; hyperbolicals
ẓir*a*b	ẓur*ra*b; the concretes often are the
ẓoor*a*b	same as some of the roots or radi-

cals here, viz. ẓurub, ẓoor*a*b, &c. or resemble the incrementals *u*ẓrub; but the most common in the Hindoostanee are ẓur*ee*b and ẓoor*oo*b. From any one of these forms in the margin, similar examples might be produced, and may occur in every page of the Turkish, Hindoostanee, and Persian tongues, but two or three only must suffice as a specimen of the whole: Qutl, *slaughter*, q*a*til, *a slayer* or *slaughterer*; *mu*qtool, *slain*; *mu*qtul, *place of execution*; *mi*qtul, *instrument of death*; *u*qtul, *not in use*; qut*t*al, *murderous*; qut*ee*l, &c. *not in use*. For the two forms of this word not used, we may produce *u*kṣur, *general*, from kuṣr*ut*, *frequency*, of the form ẓurb*ut*, and *u*ẓlum, *tyrannical*, from ẓoolm, *oppression*, like ẓoorb; ghureeb, *humble*; ghoorb*ut*, (ẓoorb*ut*) *humility*; and as few radicals in Arabic are ramified through every form in that language, the scholar therefore must not wonder at roots occasionally being defective in some

ẓurb*ut*
ẓirb*ut*
ẓoorb*ut*
ẓurub*ut*
ẓurib*ut*
ẓur*a*b*ut*
ẓir*a*b*ut*
ẓoor*a*b*ut*
ẓurb*a*
ẓirb*a*
ẓoorb*a*
ẓurb*an*
ẓirb*an*
ẓoorb*an*
ẓurub*an*
ẓur*oo*b
ẓoor*oo*b
ẓoor*oo*b*ut*
ẓur*ee*b
ẓur*ee*b*ut*
ẓurb*oo*b*ut*
ẓur*a*bi*y*ut
*mu*ẓrub
*mu*ẓrib
*mu*ẓrub*ut*
*mu*ẓrib*ut*
*mu*ẓroob*ut*

one or other of their branches, or at his being now and then puzzled with certain changes, until, as an accomplished Orientalist, he can acquire the information respecting the tuụleelat from Arabic grammars, that will ultimately obviate every difficulty.

We have now reached the augmented triliteral infinitives, whose active and passive participles occur thus:

iẓrab	mooẓrib	mooẓrub
tuẓreeb	mooẓurrib	mooẓurrub
mooẓarubut	mooẓarib	mooẓarub
iẓtirab	mooẓturib	mooẓturub
inẓirab	moonẓurib	moonẓurub
tuẓurroob	mootuẓurrib	mootuẓurrub
tuẓaroob	mootuẓarib	mootuẓarub
iẓribab	mooẓribb	
istiẓrab	moostuẓrib	moostuẓrub
iẓreebab	mooẓrabb	
ẓurbubut	mooẓurbib	mooẓurbub
tuẓurboob	mootuẓurbib	mootuẓurbub
iẓrinbab	mooẓrunbib	
iẓribbab		
ẓurnubut		
ẓuorubut		

The quadriliterals, as they are called, from ẓurbubut to tuẓuoroob, make their appearance so rarely in either the Persian or Hindoostanee, that we might have easily dispensed with their insertion, had I not wished to exhibit a general view

zurrabut	of these curious forms, many of
zurubut	which will aid the scholar in the
zurueubut	derivation and composition of in-
zurb*at*	numerable vocables in the four
tuzurboob	grand languages of the Moosul-
tuzurnoob	mans, by a slight attention to the
tumuzroob	mechanism of zurb alone, through
tuzurboot	every stage of its various transform-
*tuzuo*roob.	ations in the present sketch.

Plurals in Arabic are divided into regulars, duals, paucals, and multitudinous, thus: The duals are all known at once by the addition of uen to any form, whence zidduen, *opposites*, waliduen, *parents*, and turufuen, *both parties*.

moozrib	moozribat	These are termed per-
moozurrub	moozurrubat	fect plurals; *at* is the
tuzurroob	tuzurroobat	most common of them
moozrib {	moozrib-een / moozrib-oon	in Hindoostanee.*

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* When the noun ends in *ut*, this at once becomes *at*, as halut, *a condition*, halat, afut, *calamity*, afat, &c. Een is more used than oon, though neither are very frequently met with in the Hindoostanee.

ẓurub, ẓur*ee*b, ẓoorb	uẓrab	ṭuruf, *side*, uṭraf, shureef, *well-born*, ushraf, *gentry*, is the only form
ẓur*a*b	uẓribut	of these very familiar
ẓ*i*rub	uẓroob	in the Hindoostanee,*
ẓoor*a*b	ẓirbut	though not, as in Ara-

bic, restricted to nouns of paucity; ghoolam, *a slave*, has ghilmut in the plural, like ẓirbut, also ghilman, but they seldom occur.

ẓurb	ẓooroob	thus khooṭooṭ, *letters*, ḥooqooq, *rights*.
ẓur*ee*b	ẓooruba	shoorufa, *gentry*, ḥookuma, *physicians*, &c.
ẓ*a*rib*u*	ẓuwarib	
ẓir*a*b*u*	ẓura,ib	risalu, *troop*, rusa,il, *troops*.
*i*ẓr*ee*b	uẓar*ee*b	uqaleem, *climates*.
ẓirb	ẓirab	
ẓurb	uẓriba	nubee, *a prophet*, umbiya.
*mu*ẓrub	muẓarib	munṣub, *a post*, munaṣib.

* Plurals of the form uẓrab, may belong to radicals like ẓoorb, ẓurub, and some others, as well as ẓureeb; an observation that may be extended to the rest, kumal, kumalat, *perfections*; and some have two plurals depending upon one or different singulars, though their signification be the same.

*mu*ẓroob	muẓareeb	mushḥoor, *notable*, mushaheer.
ẓurb	ẓurabee	uhl, *a person*, uhalee.
ẓurb*a*	ẓurab*a*	futw*a*, *a decree*, futawa.
ẓoorb*an*	ẓurabeen	sooltan, *a king*, sulat̤een.
*u*ẓrub	uẓarib	ukbur, *great*, ukabir.
*tu*ẓreeb	tuẓareeb	tuṣweer, *a picture*, tuṣaweer.
*u*ẓrub*ee*	uẓaribut	
ẓirb*ub*	ẓurabib	dirhum, *a drachm*, durahim.
ẓirb*ut*	ẓoorub	
ẓoorb	ẓoorb	
ẓir*a*b	ẓooroob	kitab, *a book*, kootoob, *books*.
ẓ*a*rib	ẓurubut	
ẓ*a*rib	ẓoorrab	jahil, *ignorant*, jooh-hal.
ẓir*a*b	ẓirban	ghizal, *a fawn*, ghizlan.
*mu*ẓreeb	ẓurba̤	
*u*ẓreeb	ẓooraba̤	
*tu*ẓrib*u*	tuẓarib	tujribu, *experiment*, tujarib.
ẓirb*ab*	ẓurabeeb	qirt̤as, *parchment*, qurat̤ees.
ẓurb*eeb*	ẓurabibut	

Some of the forms, especially those left *blank*, are of no great use in the Hindoostanee. Words having medial a or uo in the singular, are often thus formed in the plural, like uẓrab; ḥal, *state*, uḥwal; bab, *chapter*, ubwab; mal, *wealth*, umwal; fuoj, *army*, ufwaj; muoj,

wave, umwaj; in which the radical letter corresponding with r of uzrab, is converted, by a process peculiar to the Arabic, to w, as in the foregoing examples, and in yuom, *a day*, ueyam, *days*; which may serve, in the meantime, as a model of all the rest.

Reduplicated final consonants were formerly omitted by me as inconvenient and uncouth; yet, as their mere appearance can do no harm, but rather some good, in the Arabic department of the Hindoostanee, I have endeavoured to preserve them in the Roman character also; whence huqq, *right*, khutt, *epistle*, hudd, *boundary*, hiss, *sense*, rudd, *rejected*, diqq, *vexed*, especially as these now prepare us to meet with khootoot, *epistles*, hooqooq, *rights*, hoodood, *boundaries*, muhdood, *bounded*, moohuqqiq, *having a right*, muhsoos, *sensible*, murdood, *condemned*, mudqooq, *hectic*, agreeably to the standard for each respectively, viz. zurb, zirb, zooroob, muzroob, moozurrib, to which the reader may refer, contrasting the three radicals of zurb with those of huqq, hudd; of zirb with hiss, diqq, and so on with all the rest, as they may yet catch his eye in the Hindoostanee, Persian, Turkish, and Arabic languages; to the whole of which my present *ne plus ultra* scheme of

Hindee-Roman Alphabet, will apply with the greatest ease and perspicuity; nay, with two or three slight additions, it may be extended as a universal character to every tongue under the sun. By way of exercise, let us suppose the existence of a word, such as huld, varied through all the radical forms, as hild, hoold, hulud, &c. as far as *tu*h*uo*lood, corresponding with *tuzuor*oob, we have nothing more to do than to frame from these in rotation thus: halid, muhlood, muhlud, mihlud, uhlud, hullad, huleed, moohlid, moohlud, moohullid, moohullud, moohalid, moohalud, moohtulid, moohtulud, moonhulid, moonhulud, mootuhullid, mootuhullud, mootuhalid, mootuhalud, moohlidd, &c. &c.

It may be said, that many of these forms, in any given word, are not in use; be it so, but they may all occur in half a dozen of examples, and it signifies nothing to the expert scholar whether insaf, *justice*, moonsif, *just*, tusneef, *composition*, moosunnif, *an author*, be the examples under inspection, or their prototypes, izrab, ihlad, moozrib, moohlid, tuzreeb, tuhleed, moozurrib, moohullid, or any other conformous vocables. Some instances like ilm, *knowledge*, alim, *knowing*, muuloom, *known*, &c. uql, *rea-*

son, ạqil, *wise*, muụqool, *reasonable*, &c. may, at first sight, seem more intricate than they will prove in reality, as the knack of forming them also is very readily acquired by the attentive student.

In page 288, the diligent reader will recollect what was observed on the transposition of poetry to prose; for his sake, therefore, we shall exhibit the exercise in that easy prosaic dress, which I have recommended, taking the natural order of construction for our guide, without paying great attention to that idiomatical collocation of the whole, to which due deference would otherwise have been paid on the present occasion.

1.

Jub tuk juwanee ke ueyam (huen tub tuk) buhar
hue,
Jo peeree a,ee (hue) to khizan phir ashkar hue.

2.

Ugur (too) hoshyar hue goshi jan se pund soon!
Ghuflut khoob nuheen hue, yih wuqt (too)
ghuneemut jan!

3.

Ikhtiyar ubhee hue, jub moo,e soofued ujul ka
puegham
Lawega, tub koochh (toom se) nu hosukega.

4.

Yar gur (toojhe) tumeez hue, kur (too) furq
scofued o siyuh men
Gurdishi luel o nuhar eksan nu hue.

5.

Too uch-chhe umul kur, ilm kee tuhseel kurke,
Isee se admee ka wuqar alum men hue.

6.

(Too) pueda kur kumal ugur chahe ho uzeez
(hone ko)
Uor be kumal chushmi khulaiq men khwar hue.

7.

Na murd jo keene kee zooban duraz kurte huen
oonhon kee tegh o qulum ka shiur toohmut hue.

8.

Hur ek oon men ghatee hue uor nabukar hue
Nek namee ko husud ke dum se qutl kurte huen.

9.

Ub kuon hue, Nuosheerwan o Hatim o Roostum
se?
(Ta hum) oonhon ka nami neko suda yadgar hue!

10.

(Too) ikhtiyar kur udl o sukhawut uor shujaut.
Ek ek kee bina juhan men paedar hue.

11.

Tera dil bequrar hue hoosni arizee pur
Muhwe jumal ho ooska, jisko zuwal nuheen,

12.

Mue ghooroor peekur budmust nu hoojiyo
Uor koochh ooska khoomar nu hue jooz durdi sur.

13.

(Ue) juwan ooska dil, a,eene kee numut be ghoobar hue
Jisko koochh kudoorut kisee se nuheen hue.

As the learner may readily find the meaning of every word above in page 323, he shall be left to his own industry to collect them at leisure, if now necessary, to enable him, without consulting mine, to give a good idiomatical English version of this admired poem, previous to the perusal of a still more celebrated moral ode, by Qoodrut, which I shall translate as literally as possible, and at the same time analyse agreeably to the rules of construction, in order to instruct the reader effectually how to do so himself with any piece of writing in this dialect, that he may hereafter wish to attend to, as a student, translator, or Oriental linguist. As such, however, should he aim at a very distinguished place, he will find it advisable to dip also occasionally in the sources themselves, viz. the Arabic, Persian, and Hinduwee tongues.

Is turuh se kul huwus turgheeb detee thee moojhe
Kya-hee moolk e Room, kya-hee surzumeen e
Roos hue.

In this manner, ambition was yesterday giving me encouragement, how very charming the country of Greece! and how truly grand the empire of Russia!

Is, the proximate demonstrative pronoun, yih, *he*, *this*, &c. in its singular oblique, and governed by the postposition se, *with*, *of*, and here meaning *in;* turuh, *manner*, *way*, modus; a feminine noun from the Arabic, and like the Latin word, or the Hinduwee kur, dhub, duol, very useful in the composition of many pronominals or adverbials, kyoon-kur, kisturuh, *how*, already explained in page 111. Is turuh se, therefore means, *in this manner*, *thus*, *so;* turuh, though ending in uh, is little subject to inflection in the singular, and belonging as it does to some nouns noticed in the declension, we may now venture to assert, that those of this class terminating in h, called ha,e hoottee, seldom or never admit of such a change in writing, as altogether to warrant the pronun-

Gur mooyussur ho to kis ushrut se keejiye zindugee
oosturuf awaz i tubl eedhur sudae koos hue.

If they could be acquired, then with what delight one might enjoy life; on that side the melody of the lyre, on this the cheering sound of the warlike drum:

---

ciation that is observed in speaking them; for instance, is tureh se, seems too full, and is turih se, even is not just the thing required. Kul, (or, according to the Hindoos, kulh) *yesterday*, is here an adverb, though with our own word likewise a noun, but, unlike it, signifies *to-morrow* also. Huwus, *ambition*, *desire*, is an Arabic word of the feminine gender, as is turgheeb, *instigation*, *encouragement to evil*; it here forms with dena, (and hona, as the auxiliary sign, *was*) a compound verb, to instigate, in the imperfect of the indicative and feminine gender, detee thee, *was giving*, from the nominative huwus, being, as above observed, feminine. Turgheeb, is an Arabic infinitive or verbal noun, and feminine by page 159, q. v. It comes from rughbut, *desire*, which forms raghub, *de-*

Soonte-hee ibrut yih bolee yek tumasha muen toojhe
Chul dekha,oon too jo qued e az ka muhboos hue.

Hearing which, wisdom thus addressed me, come along that I may show thee a spectacle, O thou who art a captive in the bonds of desire.

---

sirous, murghoob, *desirable*, like several of the Arabic vocables, enumerated in pages 414, &c. Moojhe is the inflexion of the personal pronoun muen, *I*, with its affixed postposition e, and in this state it greatly resembles the Latin dative mihi, while moojh ko bears a similar relation to ad me, being the oblique of muen, with the postposition ko, but used indiscriminately as a dative with moojhe above. Kya-hee is a sort of neuter pronoun of kuon quis, *who*, like quid, quod, *what*, with the energetic adjunct hee: it is on the whole a curious, but very useful little vocable; in the oblique it seems to have at times kahe, but this in general is so blended with or lost in the masculine and feminine inflexion kis, that it is not an easy task to discriminate the one from the other. Kya-hee ap-

Legu ee yek bargee gor *e* ghureeban kee turuf
Jis juguh jan *e* tumunna suo turuh mayoos hue.

She conducted me at once towards the graves of the lowly dead, in which place the restless spirit of avarice is every way frustrated.

---

pears to be used as an interjection of praise, kya-hee moolk, *what a charming country!* the hee conferring an energy on the expression, that I have tried to preserve in, how very charming! and how truly grand! for, in fact, we shall frequently be obliged to translate this word kya, by *how*, in many parts of our progress through the language. Moolk *e*, *a country*, an Arabic noun, with the Persian genitive sign, called izafut, attached to it, that here exactly corresponds with our *of*, and is long by page 52. Room, the name which the Asiatics confer on Greece, whence, Sikundur Roomee, *Alexander the Grecian*, though they certainly extend it beyond the limits of that empire. Kya-hee surzumeen *e* Roos hue, the first, and the *e* of the second, have been before explained: this is a Persian feminine word, compounded of sur *the head, surface,*

Murquden do teen dekhlakur lugee kuhne mœjhe .

Yih Sikundur hue yih Dara hue yih Kuekaoos hue.

Having pointed out two or three tombs, she began to tell me, this is Alexander the Great, here lies Darius, and there the mighty Mede:

---

or here, probably, *the whole*; and zumeen, *land, ground*, &c. Sur, in composition, perhaps confers some kind of precedence or superiority on the compound; whence I would consider zumeen, as the object of tillage, culture, &c. sur-zumeen, that of government or philosophy, as a kingdom, climate, &c. Roos, the Oriental name of Russia, which though till lately little known in Europe as a great empire, has long held an elevated rank in the annals of Asia; for indeed this Roos, Roosee, must be the country or people we now call Russia, &c. Hue is the irregular auxiliary in the present tense of the indicative, and answering to the Latin *est*, *is*, the infinitive of which, hona, greatly resembles *esse, to be*. Gur, *if*, contracted from the Persian conjunction ugur. Mœyussur is an Arabic

Poochh to-in se ki jah o muknut e dooniya se aj
Koochh bhee oonke sath ghuer uz husrut o uf-
soos hue.

Well, ask of these, whether at present even any part of the magnificence and splendour of their worldly possessions be left with them, excepting their sad repentance and lasting regret.

My friend, Colonel D. T. Richardson, (whose extensive knowledge of the Oriental languages and poetic talents are far surpassed by the goodness of his heart) obliged me with the above

---

word, much used to express *attainable, procurable*, &c.; with hona, it forms the very useful verb, *to be got, procured, had, found*, &c. Ho, the contracted aorist of hona, in the third person singular, and governed by gur; the nominative of which must either be each of the countries taken separately, or a *wish* to get them may be understood to ho, as a sort of optative mode: thus,—Gur (yih arzoo) mooyussur ho, *could this (wish) be accomplished*; and, what is equally probable, the singular aorist is compatible enough with two nominatives. To, is a

translation freely versified, which I have now the pleasure of submitting to the public in his own words.

Once on a time Ambition fir'd my mind,
And to its grasp the realms around consign'd.
Behold! she urg'd, there Greece displays her
 charms;
Here Russia great, amid the clang of arms.

---

sort of expletive indeclinable particle, but may be here rendered by *then*, *well*, *truly*, &c. See page 85. Kis, the inflexion of kuon or kya,* *what?* governed by se, *with*, mentioned

* Kya, *what*, has, like our word, various applications that use only can demonstrate. Kya is se kya oos se akhir humara dil oodas hoguya, *what* with this, and *what* with that, my spirits became dejected; but for which, if we substitute koochh, *partly*, *something*, the meaning is considerably altered. Muot kisee ko nuheen chhortee kya ghureeb kya oomde pur kis kis husrut se ye murte huen bu nisbut ghureebon kee, death spares no one, *neither* (and *whether they be*) the low (and *or*) *nor* the high; but with *what* (*how much*) anguish these die, compared with the poor.

There the sweet music of the lyre is found;
And here the warlike drum's inspiring sound.

---

above. ushrut, *delight*, *pleasure*, an Arabic noun of frequent occurrence in the Hindoostanee, uesh-ushrut generally expressing the luxury, dissipation, enjoyed by the rich, the idle, and the gay, while they freely gratify their several passions for wine, women, &c. Keejiye, is one of the irregularities of the active verb kurna, *to do*, which ought properly to be kuriye. This form may be called its impersonal, potential, precative, or optative mode, and seems, in some respects, analogous to the Latin subjunctive tenses in *em* and *sem*, which we express by *might*, *could*, *would*, *should*, &c.; but it appears to agree with the third person only, and is, on the whole, one of those peculiarities of a language which experience alone can make the learner fully master of. Consult pages 282, &c. recollecting that this strange impersonal tense, (to which ap, koee, or some other agent must be understood) in all regular verbs, is formed by adding iye to the contracted infinitive: sak-iye, la-iye, rola-iye, ho-iye, ja-iye, mar-iye, chul-iye, kuh-iye: The whole assume

Regions like these the conq'ring sword invite,
And such, subdued, would every toil requite.—

---

ga, with little or no alteration in their meaning; whence keejiye, in the present quotation, might have been kee-jiyega, and furma-iyega, a-iyega, though this ga, like o, perhaps at times confers a future signification, maniyo, ruheiyo. Zindugee, is a Persian word expressive of *life*, as a state or condition, connected with the means thereof; thus, zindugee-kurna, *to live well, enjoy life*, is very different in its application from zindugee-katna, *to spend one's days*. The irregular Persian verb zeestun, *to live*, gives zeest, *life, mere existence*, the participle zindu, *alive, living*, assumes the gee, noted in page 394, to form the noun in question, zindu-gee. oos, is the oblique case of the remote demonstrative, wooh, *he, that*, &c. which must be governed by one or other of the postpositions, pur, men, &c. understood; oos, in its remote capacity, applies to Roobm, and stands contrasted with eedhur, is turuf, as applicable to Roos. turuf, is an Arabic feminine noun, (pl. utraf) meaning *a side, right* or *left, party*, &c. whence turuf-dar, *partial*; few vocables are of greater

With that she ceas'd.—Then Wisdom forward
came,
And said, Oh! captive in the bonds of fame,

---

utility in the Hindoostanee than this, as may be seen by referring to the adverbs of place, *where, there,* those ending in *ward,* and so on; adverting, at the same time, to the reason just assigned for its pronominal component parts appearing inflected; kis-ṭuruf, is-ṭuruf, &c. supply ko, pur, meṇ, se, &c. Awaz-i, *voice, sound, melody,* a Persian feminine noun, with the izafut *i,* standing in construction with the next word ṭubl, *a small drum,* but which I termed a *lyre,* in contradistinction to the next instrument, and as more characteristic of Greece. The word is Arabic, and better known here by ṭublu, which seems the Persian mode of pronouncing and writing it, for they call the performer upon it, ṭublu-nuwaz; the diminutive ṭubluk is also in use among the poets. Idhur, (for the measure's sake, eedhur) isṭuruf, on this side, is an adverb of place, pronominally compounded with dhur, some old word like the Saxon and our *ther,* in hi*ther,* idhur; oodhur, *thither,* kidhur, *whither,* jidhur, *whithersoever,*

Ah! quit Ambition's call, and with me tread
The cypress grove, where lie the lowly dead!

---

tidhur, *thithersoever*, which I have now exhibited in their relative and correlative relation to each other, and the pronouns yih, wooh, kya, jo, to. See pages 76 and 107. suda-e, a Persi-Arabic noun, feminine, which means, *sound, echo*, the affixed e, is the izafut i, (under the form it acquires, when attached to words ending in a vowel) that here joins suda,e with koos, the large kettle-drum, a word from the Persian, which the learner must pronounce very long, that he may not confound it with koos. Hue, having been noticed already, we come next to Soonte-hee, the inflected present participle of the ~~verb~~ soonna, *to hear*, resembling the case called absolute in Latin, and which signifies, *on hearing, having heard*, to which the hee gives the force of, *the* very moment *she heard*. ibrut, an Arabic feminine, signifying *terror, example*, &c. which I have personified also as a female, under the name of *wisdom*,

We court fair wisdom, that celestial maid. YOUNG.

to preserve the consistency of the feminine

There all the restless passions of mankind
Quiescent sleep, "nor leave one trace behind."

---

verbs that follow, which would have had an uncouth appearance with ịbrut, translated *death*, or the king of terrors, as it certainly might have been done, and perhaps with more propriety. ịbrut ke waṣṭe, occurs very often for *in terrorem*, and I think may occasionally stand for *conscience, virtue, religion, death*, &c. as monitors to mankind; for I do not yet know one good common word to express what we mean by conscience, so little are the natives apparently acquainted with this monitory guard on their actions. Yih, *this*, and though rendered *thus* in the translation, we need not enlarge on it now. Bolee, is the preterite feminine from bolna, *to speak, say, tell*, agreeing with ịbrut, as the subject, and englished by *thus addressed me*, that is, *said what follows*. Yek, ek, the Persian numeral *one*, representing our indefinite *an, a*, preceding the noun tumasha, *a sight, scene, sport, show, spectacle*, from the Persian, whence tumashabeen, *a spectator, idler*, &c. Muen, *I*, the first personal, and applicable to the aorist a little farther on. Toojhe, has the very same relation

See Philip's son, Darius, or the Mede,
And ask, that now, from life's vain bustle freed-

---

to too, tuen, that moojhe, formerly explained, has to muen, and cannot therefore require any farther illustration; it is governed by the following active verb. Chul, the imp. singular of chulna, *to go, come, walk,* &c. in the second person, expressed by too, *thou,* which is just at hand. Dekhaoon, the present of the subjunctive, first person, (agreeing with the foregoing muen) from the causal verb dekhana, *to show,* from dekhna, *to see,* though this generally has dekhlana. Jo, *who,* is the relative after its antecedent too, neither of which can possibly be difficult in the present sentence, since the nearest verb hue, takes the relative as its nominative. Qued e, an Arabic feminine vocable, with its izafut e, to express *captivity, bondage, bonds, prison;* whence quedee, *a prisoner,* qued-khanu, *a prison-house;* it is now and then in use, with its original plural, thus, qued qoodood-kurna, *to imprison, throw into gaol.* Az, a Persian word for *desire, passion,* but little used, except in poetical composition; it has the genitive or possessive sign ka after it, agreeing in gender and

If aught, except remembrance sad remain,
Of former greatness and its faithless train?

---

number with the masculine singular. Muh-boos, an Arabic participle, signifying *imprisoned, a captive*, &c. from hubs, *imprisonment, prison*, and from this also hubs-khanu. Hue, the substantive verb *art*, to which jo is one nominative, and muh-boos the other; because the line could run thus, too chul jo hue muhboos, &c. come thou *who art a prisoner*. Leguee, the preterite feminine of lejana, *to transport, carry*, with its inherent pronoun *she*: this verb is compounded of lena, *to take*, and jana, *to go*; the conjugation of which last it very naturally follows. * Yek bargee, *instantly*, a Persian adverb,

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* These compound verbs in poetry, as well as in conversation, have their component parts sometimes transposed and disjoined, and might puzzle the learner where he is not put on his guard as to this circumstance, in such cases as,

Le deedu,i tur jidhur gu,e hum
Dubre jo the khooshk bhurgu,e hum.

Suoda.

Wherever I carried these gushing eyes of mine, I filled the puddles, that were drying up, with my tears.

resembling our *at once, all at once,* being composed of the numeral yek and bar, *a time, turn,* with its affixed particle gee, mentioned in pages 95 and 394. Gor e, is the Persian for *a grave,* and of the feminine gender; the *e* connects it with the following word, gor e ghureeban; which last seems applied much in the way as we do *poor* to a deceased friend, only in a more extended sense, and generally to the dead; expressed here by *the humble, lowly, poor,* ghureeban being the Persian plural of ghureeb, an Arabic word that means *a traveller, stranger;* but in India it is mostly applied to express *harmless, inoffensive, quiet, humble, meek, poor, wretched;* thence ghureeb-purwur-nuwaz, *kind to the poor, cherishing strangers,* and on the contrary, ghureeb-mar, *oppressing* or *oppression of the poor.* Ujeeb ghureeb, and their plurals ujaib ghuraib, apply to any thing wonderful, rare, strange, rarities, &c. Ghoorbut, is the noun, and signifies *humility, meekness, indigence,* like the abstract ghureebee. Gor-istan, is *a burial place,* gor-kun, *a grave-digger.* Keeturuf, *to-wards:* this has been in a great measure pointed out above under turuf, and as it is a feminine noun, the reader will recollect why kee is in that gender also. Jis, the inflexion

of the relative jo, *which*, with a postposition understood to it, and juguh, *a place*, a word that like ṭuruf, ṭuruh̤, and some more, is very useful in the composition of adverbs, and on the same principles. Jan-e, is a Persian word, and generally feminine, it means *life*, *soul*, *beloved*, and I have [illegible] it by a restless spirit, as the [illegible] adapted to the subject, since the author means to say, that *a life spent* in ambitious pursuits is every way frustrated in the grave. Tumuna, a feminine Arabic noun for *avarice*, *covetousness*, whence mootumunnee, *covetous*. Suo, *a hundred*, but used here, with ṭuruh̤, to express *every way*, *many ways*, the numerals often occurring indefinitely and hyperbolically. Mayoos, Arabic participle, signifying *disappointed*, from yas, *despair*, *disappointment*, which may also be rendered by mayoosee. Hue, *is*, to which jan is the nominative, and mayoos its participial adjective. Murqudon, is the Hindoostanee nominative plural of a feminine Arabic noun of place, murqud, *a tomb*, *monument*, *a place of rest*, from ruqd, *rest*, not used in this language. Do teen, *numerals*, expressing two, three, a few; with which murquden stands in concord plurally, but from the want of a postposition not in the oblique,

though governed by the following active verb in the preterperfect participle. Dekhlakur, *having shown, after showing, when she had shown,* from dekhlana, noticed already under dekhaoon: No part of the verb seems so useful as this participle, which, like the other soonte, above, resembles the absolute case, and produces, in many sen ences, a conciseness and force that we cannot always imitate; besides elegantly suspending the meaning, through several members of a period; till it is finally closed by some other tense. Lugee, the feminine perfect of lugna, *to begin, commence, get, have recourse to, fall, set about,* &c. which has it's inherent pronoun, lugee, *she began.* Kuhne, the inflected infinitive kuhna, *to say, tell,* governed by lugee, or the postposition ko, understood, as we sometimes hear, rone ko luga, *he began to cry, or fell a-crying*; though rone luga be more common, as all the infinitives here can more easily dispense with ko, in that mode, than ours can with to; but this may be partly owing to ko being synonymous with *for*, and na with *to*. Lugee kuhne, is probably an idiomatical expression, peculiar to the Oriental tongues; whence we may account for the Scriptural phrase, "And the Lord spake unto Moses say-

ing;" i. e. The Lord began to say [illegible] to me, governed by kuhne, in the manner which has been treated at large in the foregoing pages. Yih, this, agreeing with the verb hue, is, and Sikundur a proper name. Yih [illegible] hue, exactly as the last member; but, for the sake of variety, I have translated it, here [illegible] Darius i. e. Codomanus, who was conquered by Alexander. Yih Kuchaoos hue, Kuchaoos [illegible] being [illegible] Darius, [illegible] son of Hystaspes, I have changed this part of the sentence thus, 'and there the mighty Mede.' As objects of analysis they both correspond with Yih Sikundur hue. Poochh [illegible] singular [illegible] poochh [illegible] to pull, [illegible]

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* From the obscurity and confusion that now shrouded the names of those once illustrious kings, it is very difficult [illegible] to discriminate one potentate from another, [illegible] shall find, that this same Kuchaoos is [illegible] also Nimrod, and Pharaoh, in other [illegible] whether with more propriety than [illegible] the name of Darius above, I cannot determine [illegible] circumstance, however, that [illegible] with the moral of the text, [illegible] the wisest of men, "Vanity of vanities, [illegible] vanity and vexation of spirit."

tive; in se, the plural oblique of yih, *this*, with its governing postposition se, *from, of.* Ki, is a troublesome equivocal particle, that is at one time a conjunction like ut, at another it becomes a relative pronoun like qui, and, as in this place, it often appears almost to be a mere expletive to us. I imagine that it is intended to fill up the vacuity left, when the speaker pauses at the words he is about putting into another person's mouth; whence it is called the (kaf bue,aniyu) explanatory ki, and may be englished by *that*, or *whether*, &c. according to circumstances, as in the following examples. Ja,o malee se kuhdo ki wuqt bone ka apuhoncha, go tell the gardener *that* the season for sowing is set in: Poochho to us se ki too ne ub tug beej kyoon nuheen bo,a uor poochho to ki beej aj bo,ega ki nuheen, *also* ask him why he has not yet sown the seeds, and enquire *whether* he will sow the seeds to-day *or* not. Jah, a Persian noun; it means *grandeur, pomp, dignity*, and is much joined with other similar words, jah o julal, *pomp and splendour;* jah o hushmut, *grandeur and state;* aleejah, *of exalted dignity;* sahib jah, *præditus dignitate;* sahib muknut, *præditus potestate.* O, is the conjunction *et, and;* it occurs two times

in these lines, as a copulative of similar words, but requires no further elucidation here. Muk-ut is an Arabic word, *power*, *potency*, *puissance*, &c. see jah, above. Doonya, Arabic, *the world*, *universe*; it is feminine, and indeclinable; as this will account for its not being inflected, though ending in a, by the postposition se that immediately follows it. This word is of the most frequent occurrence in Hindoostanee, with the same signification nearly that world has in our language, and its various derivatives preserve similar affinity. Doonyawee, *worldly*, dooniyadar, doonyaparust, *a layman*, *worldly*, *wedded to the world*. Se, *of*, *from*, it may be understood to all the three antecedents preceding it, which Meer [illegible] wishes to inculcate, that not even the shadow of glory, nor a single vestige of all these heroes' wealth remained, except the bitter reflection, that their former power and riches were now no more, or that these were not applied to nobler purposes. Aj, *this*, *hoc*, *nunc*, *to-day*, *at present*. Aj rat and ij [illegible] is *to night*, [illegible] by the Hindoos, used like our word, meaning *this night*; while the [illegible] generally [illegible] and by these very [illegible] and express *to-night*, *this night*, by [illegible] *night*, indefinitely, *vide* page [illegible]

the ingenious reasoning of Horne Tooke in his philological works, which deserve the serious attention of every scholar; hosh-yar, *attentive*, from hosh, *senses*, and yar, for which mund is also used, and ee may be added to both, hosh-yar-ee, *mind-ful-ness;* gosh, *ear*, whence gosh-u, *a corner*, khur-gosh, *a hare*, *ass-eared*, gosh-goozar, *whispering*, and many others; gosh-bu-gosh, *cheek-by-jowl;* goshi-jan, *the ear of the soul*, savours too much of materialism for our ears, though we do not scruple to talk of *the mind's eye*, perhaps from this organ being deemed the spy-glass or mirror of the soul, whence she looks abroad, or may be reflected with more animation than by any other medium, for one glance of the eye will often express unutterable things, and shed light on a countenance, in other respects, of a dreary complexion; pund, *counsel*, whence pund-namu, *ethics;* ghuflut, *inattention*, an Arabic word of the form zurbut, whence ghafil (zarib), *inattentive*, tughafool (tuzaroob), *affecting indifference*, and any others with which the reader may meet in his studies, having the radical letters gh f and l, such as ghuffal, ghufeel, mootughafil, &c.; yih wuqt, *this time*, in the nominative, instead of is wuqt ko, the accusative of the verb jan, *consider;* uoqat, *times*,

life, is the Arabic plural of ... like ... page 418, and wuldi, *offspring*, ... with many more of this form; ghuneemut (ghu-reebut), *plunder*, *gain*, *blessing*, from ... (zureeb), *enemy*, *foe*; * ikhtiyar (igtirab) ... *power*, from the root khar (zurb), *he* ... whence khu... ... *well*, kuhceiyut (zu... but), *w*... and mukht... (moozurrub), *free*, *absolute*, &c. ... the inverted ... requiring the ... which sufued, ... *white hair*, would ... moo-miyan ... *hair* or *slender* ... moo-shigaf-ee, *hair-split-er*, *-ing*, may not appear ... sufued-u, *white lead*, and ... &c.; puighum, *message*, ... *prophet* ... sukega, the third person singular masculine of the compound ... *to be able to* ... *to* ... in which there can now be little intricacy ... yaree, *friendship*, in the ... ative, ... being understood, yaran, *friends*.

* This being one of the ... page 415, is given here ... as an imperfect key to the rest, than an accurate account of it even, and the same difficulty will ... every ... we ... are met with ... khar above.

in common use for *my lads!* &c.; yawur-ee, likewise means *friend-ship, help-er, aid,* &c.; tumeez (tuzreeb), *discrimination, distinction,* from maz,* *he separated,* whence imtiyaz (iztirab), *respect,* and moomtaz (moozturub), *distinguished, illustrious;* mootumueyiz (mootuzurrib), *sagacious, discerning;* furq (zurb), *difference,* firaq (zirab), *separation, absence,* moofaruqut (moozarubut), *distance,* &c.; tufreeq (tuzreeb), *discrimination;* tufarooq (tuzaroob), *difference,* mootufurruq (mootuzurrub), *different;* siyuh, siyah, *black, dark,* siyah-ee, *blackness, ink;* gurdish, *turning, revolution;* gird, gurd, gurdee, gurdan, all denote something rotary, like gird-ab, *a whirlpool* or *water,* gird-bad, *a whirlwind,* sur-gurdan, *a vertigo,* shub-gurd, *a night-watch* or *patrole;* luel o nuhar, *night and day,* Arabic words often introduced in Hindoostanee poetry; ek-san, *uniform;* umul (zurb), *act,* amil (zarib), *actor,* muumool (muzroob), *habit,* mooamulut (moozarubut), *transaction;* the plural mooamulat, is

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* Another of the tuuleelat, discussed in the last page, to aid the student mechanically through such forms, as they cannot be properly explained within the compass of a Hindoostanee grammar.

used; though in the singulary [illegible] others in this form also the [illegible] whence [illegible] &c. [illegible] (zurb) [illegible] (zurib), knowing; [illegible] (zurreef), omniscient; [illegible] reeh); teaching, [illegible] (mozurrim) [illegible] [illegible] (moozurrub), caught, [illegible] (mootuzurrib), [illegible], subject [illegible] reeh) [illegible] sition, [illegible] (zurroob), [illegible] advantage. [illegible] (muzurrub), collection [illegible] [illegible] (mozurrub), collected; number [illegible] properly adam, [illegible] man. from Adam [illegible] murdi adamee, a [illegible] human, is in [illegible] among the Hindoostanees, though the [illegible] tion be a little obscure; [illegible] inflected; [illegible] (zurab), [illegible] (zurb), the root also meaning [illegible] whence [illegible] (tuzreeb), honouring [illegible] qur (mozurrub), honoured, and [illegible] zurroob), &c. should they appear [illegible] universe, whence [illegible] [illegible] querer; [illegible] rented, pride, and [illegible] create, [illegible] creation, [illegible] (zurub), perfection, [illegible] (uzrub), very perfect [illegible] or subjunctive of [illegible] nearer adverb than [illegible]

less he recollects that h and s are sometimes interchangeable, ho is the auxiliary sign, which the aorist can take as well as the indicative; uzeez (zureeb), *dear, esteemed,* from izzut (zirbut), *honour*, iuzaz (izrab), *honouring*, moouzzuz (moozurrub), *honoured, honourable;* uor in this place implies, I think, *for, because, since;* chushm, *eye*, chusrm-u, *fountain, spectacles;* khulaiq (zuraib), plural of khulq (zurb), *created being,* &c. khaliq (zarib), *creator*, mukhlooq (muzroob), *creature*, plural, mukhlooqat; khwar-ee, *despicable-ness*, &c. perhaps connected with khar, *a thorn;* n.-murd, *unmanly* (people); keene, the infl. of keenu, *spite*, whence keenu-kush-wur-ee, *spite-ful-ness*, shootoor-keenu, *rancorous*, having the spite of a camel, which generally bites the piece out; zooban, zuban, *tongue, speech, language;* zooban-ee, *verbal;* zooban-duraz, *long* or *foul-tongued, abusive;* toohmut (zoorbut), *calumny*, ittiham (iztirab), *slandering*, moottuhim (moozturib), *slanderous;* ghat-ee, *wily*, from ghat, *a snare, ambush;* a very different word from ghat, *a narrow pass* or *defile*, which, by a bad military linguist, might be mistaken for each other, and thereby occasion, in critical situations, a great deal of mischief to our arms; na-bu-kar, *not for use,*

worthless, good for nothing, also expressed by nukaru, nikumma, *useless, waste*, &c.; nek-namee, *good-name, reputation*; husud (zurub) *envy*, hasid, *envious*, muhsood, *envied*; dum, *breath*, dumu, *asthma*, dum-bund, *speechless*; dum is much used in composition for *moment*, &c. dumi murg, *at the point of death*, dum bu dum, *constantly*; qutl was explained in page 414; mooqatulut (moozarubut), *carnage*, is likewise in use. Nuosheerwan, &c. the names of a king, a generous man, and a hero renowned in Persian history; ta hum, or tuobhee, *nevertheless, still*; nami neko, *good name*, the o is redundant; yad-gar, *memorial, assisting the memory*; udl (zurb), udalut (zurabut), *justice*, adil, *just*, iutidal (iztirab), *moderation*, mooutudil (mooztunib), *moderate*; sukhawut (zurabut), *generosity*, sukhee (zureeb) *generous*, but one of the most difficult tuuleelat, not easily explained here; shujaut (zurabut) *courage*, shoojau (zoorab), *brave*; bina (zirb) *foundation*, banee (zarib), *founder*, another of the tuuleelat; juhan, *the world*; pae-dar, *stable*, from pae *the foot*, and dar, *holder*; be-qurar, *restless*, qurar, (zurab) *rest, stability*; iqrar (izrab), *promise*; mooqurrur (moozurrub), *certain*, tuqurroor (tuzurroob), *certainty*; tuqreer (tuzreeb), *declaration*,

mooqir (moozrib) *declaring*, *affirming*; hoosn (zoorb), *beauty*, husun, huseen, (zurub, zureeb), *beautiful*, uhsun (uzrub), *very beautiful*; tuhseen (tuzreeb), *praising*, *beautifying*, *melioration*; whence tuhseeni tuluffooz, *the euphony of speech*; arizee, *fleeting*, from urz, *representation*, &c.; muurooz (muzrooh), *represented*; ariz, *accident*, &c.; muhw, muho, *absorbed in*; jumal (zurab), *beauty*, jumeel (zureeb), *beautiful*; tujummool (tuzurroob), *lustre*; zuwal, *decay*, be zuwal, *inviolate*: mue, *wine*, mue furosh, *a wine merchant*, ghooroor (zooroob), *pride*; mughroor (muzroob), *proud*: bud-must, *intoxicated*: zur-must, *purse-proud*: as must means *drunk*, *lascivious*, *proud*, &c.; hoojiyo is the future or precative of ho-jana, *to become*, resembling those noted in page 122; khoomar (zoorab), *crop-sickness*, from khumr (zurb), *leaven*, *ferment*, khumeer (zureeb), *fermenting*: mukhmoor (muzroob), *drunk*, and some others not much used; jooz, *except*, *but*, *a sheet of paper*, whence probably joozwee, *a little*, *few*, and joozrus-ee, *penetrating*, *parsimonious*, *attentive to minutiæ*: durdi sur, *headache*, dil, *heart*, *mind*, *breast*, &c. whence dil-dar, *a beloved object*, and a vast quantity of other such compounds; a,eene, inflected by kee from a,eenu, *a mirror*; numut, *manner*, used here as a fem.

postposition; ghoobar, *dust*, *gloom*, ghoobar-aloodu, *dusty*, *gloomy*, *dismal*, *dreary*; jis ko, jo, or juon, *who*, in the dative singular; kudoorut, *impurity*; kisee se, the ablative of koee, *any person.*

The scholar has no doubt by this time acquired a tolerable notion of Arabic roots and their derivatives, which will help him forwards with all the rest, whether he may yet study the Arabic regularly or not, since, as a military officer merely, he never may find it so very essential as the Persian and Turkish must prove to those in civil and diplomatic situations in Asia. I hope the learner can give an English version of Hadley's Hindoostanee story from the Arabic, which was introduced in the preface merely to be contrasted with his jargonic farrago, under that title, at leisure, if the reader still preserve patience enough to look at so curious a production, ungrammatical and absurd in the extreme, but one that continues, some how or other, to be palmed on unexperienced youths annually, to a considerable amount, by men interested in keeping up the deception as long as possible. The only tolerable part of Hadley's Grammar of Jargon, as he calls it, having been purloined from my labours, I have

a better right than any man to speak out and expose the imposition in the Preface to public notice, which will, I trust, at last prove effectual.

Though the materials of the present Volume be not perhaps arranged in the best possible manner, I believe they will be found so full and distinct, that any man, with adequate talents for such an office, may form from the whole a very complete course of lectures on the Hindoostanee language. If every word, with its meaning, in the foregoing pages, be diligently collected and formed into a regular vocabulary, to be reversed also at leisure, the learner will thus be in possession of a most useful collection at his first outset, without the disgusting drudgery of conning the whole by heart; and as learning the languages of the East, on the principle stated in page 62, will be attended with the best effects, the practice cannot be too frequently inculcated.

By way of winding up this Volume, I shall now present the student with a wild plaintive ode from Yuqeen, which has always been admired as the most happy of that poet's effusions.

Kya fa,idu jo ghuer se wooh hum kunar hue,
Moojh se to ubtuluk woohee dar o mudar hue.
Ek roz sueri gori ghureebon ko muen guya,
Yuune wuhan boozoorgon ka uksur muzar hue.
Dekha muen ek qubr pu nurgis hue surnigoon,
Poochha muen ne oose ki too kyoon shurmsar hue?
Kuhne lugee ki yar! too nurgis moojhe nujan,
Ankhen hoon muen oosee kee yih jiska muzar hue.
Tub muen kuha ki meree turuh chushm wa hue kyoon?
Ane ka kis ke tere tu,een intizar hue?
Ashiq tha ek kafiri be ruhm pur yih shukhs,
Ubtuk oosee ka is ke tu,een intizar hue.
Tubse moojhe Yuqeen hoo,a hue yihee ki ah!
Ashiq ko buud murg ke bhee iztirar hue.

What doth it avail, if while she is kind to another, the same deception as before is still continued to me. One day I went to visit the mansions of the dead, where the tombs of slighted lovers abound; there I beheld a daffodil pensive on a grave, and I thus addressed it: Well, why art thou dejected? To this it returned, O, friend, do not thou mistake me for a narcissus, I am the eyes of his self who owns

this shrine! I then said, But why do they seem longing, like mine? whose arrival dost thou expect? This mortal was the admirer of a relentless maid (replied the flower), and he still waits in fond expectation for her. Thence it appeared evident to me, that, alas! a lover's soul is distracted even after his decease.

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